APRIL 1953 15 CENTS

UNITY

SCHOOL LIBRARY
OF RELIGION

In the Garden

CONTENTS

Spiritual Consciousness Realized, *Charles Fillmore* - 1
God Restored My Speech, *Mary McLeod* - - - 7
Ever Abiding, *Zelia M. Walters* - - - - - 14
Are You a "Called-Out" Person? *Leslie E. Dunkin* 25
Easter—Beautiful and Practical, *Worral G. Sonastine* 29
"Give Me Thy Heart," *Lillian Wright Mitchell* - 36
"Fear Not; I Will Keep Thee," *Esther Freshman* - 42
I Meet My God in Silent Prayer, *Charles Fillmore* - 48
Bedrock, *Vera Johnston* - - - - - - - - 52
Never-Ending Now, *Anya P. Sala* - - - - 58
Sunday Lessons - - - - - - - - - - 59

Cover—Christ in Gethsemane, by Hofmann
(In Riverside Church, New York)

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from April 20 to May 19

Illumination: Steadfastly proclaiming my unity with the Christ Mind, I am guided in my thinking by divine illumination.

Prosperity: Steadfastly proclaiming my unity with the Christ Mind, I am prospered and blessed in all my affairs.

Healing: Steadfastly proclaiming my perfection in Christ, I am made strong and well in mind and in body.

For instructions about these thoughts turn to page 48

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 118 APRIL, 1953 NUMBER 4

Spiritual Consciousness Realized

from the writings of

CHARLES FILLMORE

THAT THERE IS a spiritual force within man that under certain great impulses can transform the body is well known to experienced metaphysical healers.

In His great demonstration of restoring life to His body, Jesus made Himself the ideal of every man who seeks eternal life. Here Jesus proved that eternal life after the death of the body is not the goal of man, but eternal life in conscious union with the body in its ascended form. When Jesus, after proving to the apostles that He was there in the same body of flesh that He had before the Crucifixion, ascended in a cloud out of their sight, He showed that the cells of His organism had been released and that His body was henceforth a part of the luminiferous ether.

This was in fulfillment of His promise that His

body would become spiritual bread (substance) and spiritual blood (life) to those who desire to eat it (appropriate it in faith).

The claim that there are "Ascended Masters" who are equal with Jesus in spiritual power is fictitious. No man, other than Jesus, of this race has yet overcome death to a point where he can sow the finer spiritual elements of his body in the race mental atmosphere, thereby making it possible for every anemic soul to receive a spiritual transfusion from Christ.

The Spirit of truth, which Jesus said would guide us into all truth, has revealed this to those who seek its instruction.

Spiritual science teaches clearly that the motivating power back of man's character, emotions, and even his body is his thought. We are personally what we have thought about ourselves. "As he (man) thinketh within himself, so is he."

In the face of the popularity of psychology in its various phases and the pronounced evidences of the effect of the mind in every field of human, animal, and material life, it is strange that those who are accepted as authorities in the scientific world should make such sweeping assertions of man's ignorance of these demonstrations. Those who have studied man's mind do know how to quicken and augment his moral sense, his judgment, and his other faculties.

The regenerative, transforming power of spiritual thinking has been observed and its beneficiaries have testified to its efficiency since the dawn of history. In the last hundred years the potency of spir-

itual thought in stimulating the religious factors and building up the moral nature has been reduced to a teachable science, and it has its schools the world over.

This power of thought to act upon the organism, producing health or disease, is practiced broadly and is being demonstrated every day in thousands of cases, to which we and unnumbered other followers of Jesus steadfastly testify.

The apparent lack of spiritual knowledge on the part of some scientists may be the result of inadequate study of the mind. An understanding of the science of the mind requires the study and application of ideas and observation of their dynamic effect upon the organism.

Jesus is the outstanding master mind of all time because He synchronized His mind and His body. He also taught how we, by mentally harmonizing ourselves with Him, can begin a transformation of the cells of our bodies that will result in a perpetual life stream with immunity to fatigue, disease, and even death.

The power of exalted ideas directed into the body will exalt the cells, release their innate spiritual energy and cause them finally to disappear from physical sight into the omnipresent luminous ether. This Jesus accomplished at His ascension. The promise is that all who follow Him in the regeneration of the body would do likewise.

The mind of man is constantly projecting thought energies or waves through brain cells into the ether or space element in which we live. Every person lives in an environment of radiant energy that cir-

culates through the cells of his organism. Ordinarily we cannot see radiations of the mind, but we almost universally feel them. When discordant radiations impinge upon our minds we instinctively shrink away. But we are radiantly happy in the presence of an exalted consciousness.

It is recorded that a pupil of Socrates once said to him, "Master, when we read what you have inscribed we are inspired; when we come into your presence we are moved to love; when we hear your words we are charmed, and when we touch your hand we are thrilled."

Socrates was a great man, an advanced man, a master of mind, and his mind radiation was very powerful. But Jesus was still greater in His radiation; He had, through ages of discipline and thought projection in word and deed, made Himself a master scientist in the mental and spiritual worlds. His soul radiation or aura was so powerful that it perpetually stimulates to greater achievement and thrills with new life all those who enter its sphere of influence. Thought transference is an accepted fact in the psychological world, and it is sustained by tests in measuring the force projected in the process of human thinking. Machines have been invented so sensitive that they respond to the thoughts of men and women under various emotions. The results are reported to be so pronounced in their order and regularity as to constitute a law in mind activity.

This power of the mind to project its ideas through thought gives us the key to the work of Jesus in resurrecting His body and making it perpetually radiant in our mental and spiritual atmosphere.

As there are dimensions above that in which we live, so there are degrees of mind emanations above and beyond the intellectual. Jesus said, "In my Father's house are many mansions"; that is, dwelling places in mind: states of consciousness.

"I go and prepare a place for you . . . that where I am, *there* ye may be also."

The assertions by some physical scientists that we have no assurance of any power that will increase our moral texture or save us from suffering and degeneracy is beyond comprehension to one who has gone deeply into the study of psychology and spiritual dynamics.

The animating force within the atom bears the same relation to the manifest universe as does the word of God to the Bible.

God-Mind inspires the man-mind, and man writes the Scriptures which bear witness to his experiences in contacting the Christ life. Science studies the form or letter of the law, as the Pharisees did the Scriptures; but the animating Mind is unseen because science *assumes* that inert, unconscious matter is the author of energy, intelligence, foresight; in fact, of all the myriad galaxies of worlds and universes with which the near and the farthest depths of distant spaces are crammed.

This almighty Mind that moves atoms, men and universes to victory after victory in mounting the dizzy heights of its transcendent ideals is not far away in some distant starry heaven. It is right here in our midst, awaiting our recognition of its power to move us to the attainment of ideals that we have received from it, our Father-Mother God. "It is

not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

The resurrection and ascension of Jesus are twin mysteries to one who fails to understand that the body is potentially, and in its electronic make-up, spiritual.

"Be Not Afraid"

Maurine Hathaway

He spoke the loving words,
And still they ring
Down through the intervening
Years to bring
His followers true comfort,
Cheer, and aid—
"Be not afraid!"

O gentle admonition!
Sweet command!
Help us to trust Him more,
That we may stand
With confidence serene
And undismayed—
"Be not afraid!"

God Restored My Speech
—And Taught Me How to Live

MARY WHITE JOHNSEN
As Told to Mary McLeod

IN OCTOBER 1948, I suddenly lost all power to use or understand words, even my own name! When I found them again after long weeks of struggle I had learned two things even more important than words: I had learned that in any difficulty God's power is at hand to help us and I also had learned a way of living that makes for victory and inner peace.

My story begins October 11, 1948, when I came to in a hospital bed, following a twenty-hour lapse of consciousness. My head felt too small for the enormous pain that filled it. Doctors and nurses stood at my bedside saying words, but not one syllable penetrated my brain. It was as though dogs barked, and I tried in vain to make out the meaning. I could hardly move my thick tongue, and the sounds I made meant as little to my listeners as their talking did to me.

Large words written on cards held before me were mere diagrams. Nurses brought pencil and paper, but with no words in my mind, how should I write them?

As this went on day after day, I saw from the doctor's faces that they had begun to wonder whether I was still sane! I felt alarmed by the pos-

sibility that they might give up their efforts to help me draw aside the mysterious, thick curtain that shut me off from the world of words.

But surely God stood by my hospital bed, for gradually I began to feel sure that He would help me. This seemed strange, because as a child I had been taught to think of God as an august Being who felt no concern for any part of me except something solemnly termed "the soul." Yet now, lying weak and ill in my wordless fashion, I asked Him to help me make the doctors understand that I was still myself, that I remembered everything except words! And somehow I felt sure He would help me.

One morning the thought came that though I could not speak or write perhaps I could make my eyes convey my message. When the doctors came to stand by my bed I gazed intently, earnestly into their puzzled faces. And in my mind I said a prayer.

The doctors looked down at me with new thoughtfulness and from that moment—so I learned later—felt new hope for my recovery. An operation was performed on my head, and weeks later, I began the extremely difficult and tedious task of learning to read and talk all over again. I would never have managed it, had I not acquired a strong faith in God.

Day after day I lay vainly striving to understand words. More and more it came to me that God would have to be my real physician. The doctors and nurses had done their skillful utmost, and I was keenly grateful, especially for the relief from pain; but only through the help of God could I

expect to recover my use of words.

I asked Him to show me a method. Since the beginning of my illness, people had been talking to me, and I had not understood. They had been writing words, and the words made no sense to me. One day it occurred to me that if I could get the nurses to speak and write simple words at the same time I might grasp some of them! By means of urgent signs I finally managed to convey my desire to those kind women.

For instance, when a meal tray was brought I would point to each dish in turn, looking eagerly at the nurse until she wrote its name and pronounced it distinctly several times. Later, lying alone in my room, I would try to make my tongue say: "Egg—peas—salt—bread!" I persisted until presently some of my words began to make sense. I was like a little child, learning to talk.

Determined to write again, I began slowly and clumsily to scrawl the words that the nurses put on paper for me. At first, I simply copied diagrams; the words and letters had no significance. Then, suddenly I began to remember a little! Fragments from my first life came to help me in this second life, which I was building with enormous difficulty, yet with growing hope. I knew that I was building with God!

Eight weeks after the beginning of my illness I was discharged from the hospital in care of my sister and her family in a distant city. My sister, in addition to doing the housework for a family of five, somehow found time each day to give me a word or a simple sentence, then listen while I

practiced it over and over until I grew tired. After I had rested, we would start again—her patience knew no end, and she was greatly responsible for my recovery.

I made the task of relearning to talk, read, and write a game. Except for my faith in God, nothing helped me so much as a sense of humor. It was my own good fortune that while no one ever laughed *at* me everyone laughed *with* me. At times, of course, my few words came out wrong, and I talked "jabberwocky." Then, some friend would tease me good-naturedly, and we would all laugh heartily. This helped to break my nervous tension, and soon I was talking better.

I spent long hours sitting alone in a park, watching tree branches sway gently against a blue sky and the sun lay long golden fingers across green grass. It came to me that trees and grass could not grow alone, but must depend on a creative principle. If we kept contact with this principle, surely all would go well in our minds, bodies, and affairs.

I knew my illness must have resulted from failure to make that contact! Looking back over the years, I saw that I always had lived under a sense of burden, thinking that I must help God and never presuming to ask Him to help me. As a child I had helped my mother rear my four younger brothers and sisters. I had little playtime and none of the carefree happiness that belongs to childhood. At twenty I married a man somewhat older than I. We were moderately prosperous, and only two things clouded our happiness: my husband's ill-

health and the fact that our adopted son proved mentally subnormal.

For years I looked after my husband's special diet, medicines, rest periods, and to save his strength, I drove him wherever he went. At the same time I strove to give our handicapped son the rudiments of an education and make him as much as possible like other children. All this I did with the torturing thought that if my husband's health grew worse or if my son did not make progress it would be my fault. It never once occurred to me to do my best, then leave results to God.

My husband passed on, and I had to put my son in a school, so that I could be free to make a living for him and for myself. Less that three months later I collapsed.

Sitting alone in the park early in 1949, I saw that the real damage had been done not so much by overwork as by my mental attitude. I learned that God is a living and blessed reality, a loving heavenly Father, who wills only good for His children. I decided to rest upon His promises.

As the months went by, I gradually regained my strength and learned to use more words. Late in 1949, about a year after the beginning of my illness, I returned to my own home to face the problem of self-support. I could understand what people said and could answer after a fashion, although I did not have enough words to go into detail. Reading was still difficult. But since my only business training had been in selling life insurance, I called on all my courage and I applied for employment with a life-insurance company. I told myself that surely

the creative principle could handle a little matter like helping me to earn money!

I was turned down by the first firm, but the next company hired me. Oh! the goodness of God and of people! A few days before Christmas 1949, I sat down in my room to memorize my sales presentation. While I did not plan to deliver it word for word, I felt I must know it all, and more important, I must be able to say every word clearly. The word premium took me many hours to master!

In order to be sure that I did not grimace when pronouncing difficult words, I practiced before a mirror. Once in a while after a difficult session I would cry a little. Then I would tell my reflection, "Cry if you want to, but go ahead and do your job, anyway!" Then, usually I would laugh and say a short prayer, and return to my work.

The time came when I had to make my sales presentation before my superiors at the office. To my joy they said, "You're ready to go out." I contacted not only friends, but also strangers. When a prospect let me give him a brief explanation of the type of policy best suited to his needs, I rejoiced over a successful interview, even if he did not buy. At this stage I was working primarily to sell myself on my abilities, or rather, to sell myself on my ability to contact the infinite Power, through whom we can do all things.

Late in February 1950, I sold my first policy. Early in 1951, I made my company's honor roll—with God's help and with the help of two wonderful executives who had kept saying, "You can do it, Mary!"

From the bottomless pit of silence I have climbed to normal self-expression and full activity. Almost everything that I did before my illness I do now. I drive my car alone on long country trips or in downtown traffic. I write letters, read books, attend church and movies. Recently I made a brief address before a large organization. To be sure, I still speak a little slowly, I still have to listen intently as other people's words tumble out fast. But every day my speech and my word understanding become more completely normal.

"Thank You, God, because I can talk!" I say every morning when I rise, and a second time when I go out the door to my work. I thank Him also that I learned how to live. I no longer "work hard," or worry about what will be the results of my efforts, for I have become convinced that when we do our best the Power works with us. The important thing is not to let tension or anxiety impede the flow of the Power. "Consider the lilies of the field."

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Ever Abiding

A STORY FOR EASTER

ZELIA M. WALTERS

As JAANAI JOURNEYED to Bethany, his mind was filled with his great need. Yet suddenly there flashed across his consciousness something his mother had told him one day about his name.

"Remember, it means, 'The Lord answers.' I named you thus, so that you might ever seek His counsel in any time of need. He does answer; I have found it so through many difficulties."

Jaanai took it as a good omen that he had thought of this. Surely this was the kind of quest the Lord approved. In His law God bids us to love our neighbors, and it was love of his neighbor that drove Jaanai on. Young Haniel was more than neighbor: he was dearer than a brother; nay, dearer than life itself. And Haniel lay grievously ill; the physician could not help him and said he would die in a few days.

Then in his despair Jaanai remembered the tale he had heard from a traveler who stopped at his house. It seemed only another traveler's story at the time, almost unbelievable. But who was he to say? Strange things did happen in this unexplored world. Besides, the traveler said he had been there and had seen the thing with his own eyes.

So Jaanai was hurrying to find Jesus, who was his only promise of help. Of course, he refused to adhere to the traveler's claim that this man was the

very Son of God, the promised Messiah. This simply could not be. The Messiah would come as a great king, overthrowing all Israel's enemies. This man was said to be poor and humble and He was rejected by the priests and those in authority. However, He might possibly be a magician who could call upon unseen powers for those He favored.

"Will He favor me?" questioned Jaanai. Then he fingered again the hard lump that he carried in his bag.

"I can pay Him even if He asks much," he said complacently. "For this lump is gold, and gold opens the way even for the unfavored.

"But I shall not give it away like a fool. I shall be cunning with Him. I shall compel Him to do what He says. It will not be enough that He merely pronounces a word of healing. Perhaps then I should go home and find Haniel dying. He shall give me some magic charm that has cured others, something that has been tried and not failed. Or else I shall say, 'Come with me and let me see the sick raised up; then I will give the gold into Your hands.' Ah, He shall not cozen me with great but false promises. I've heard magicians' claims before. I was not born yesterday."

But his mood of self-appraisal suddenly dropped away from him. He remembered what had started him toward Bethany. The traveler's tale. The words were echoing in his mind:

"This is not hearsay; I saw with my own eyes. It is laid upon my heart to tell the tale wherever I go. For this man Jesus is God's promised Son. The one in the tomb had been dead four days. I

went with the crowd that followed the weeping family. If they believed, they were to see the glory of God. Jesus commanded them against their wish to have the stone rolled away, then He lifted His eyes to God and afterward commanded. And the man who had been dead came out of the tomb, alive. I saw it! I saw him walk away with his family, and the very light of heaven was on those faces. I have told my story. Now you must decide what you will do with this Son of God."

Jaanai was shaken out of his worldly wise thoughts. Suppose this was the Son of God! Could one approach Him with bargaining and withholding? No, any who asked His favor must come in faith.

"Ah, well!" said Jaanai, "though I cannot believe Him God's Son, the promised One, He may be a great prophet. One of our ancient prophets could raise the dead to life again. I will not bargain with Him. If He is a real prophet, I must approach Him with respect. I will know when I see Him whether I may trust Him."

During these reflections—sometimes words that were uttered aloud and sometimes mere images that flitted across his mind—he came within sight of the town. He knew it well—a quiet country town, lying near Jerusalem, and yet far removed from the activity and hurry of the city. As he entered the street, he wondered how he would find Jesus. Was He known well enough that anyone in the streets could give directions? He stopped where a knot of men were gathered.

"Friend," he said, touching a man's arm, "can

you tell me where the teacher called Jesus is lodging?"

The man's face darkened. "Jesus!" he said in a loud voice. "Who are you that you ask after this deceiver of the people? No, I know not where He is, but I wish He were far from here. And I know whither He is going—a man who teaches false doctrine and turns the people from the faith of our fathers. The rulers and priests will deal with Him if ever He ventures into the city again."

But Jaanai protested, even as his heart sank within him. "A traveler told me He was in Bethany. And he said Jesus had brought a dead man back to life from the tomb. This he saw with his own eyes."

The citizen was now roused to reckless denunciation. "A dead man called to life! This tale is spreading over the countryside and bringing strangers to seek this false preacher. I say He did no such thing. That man Lazarus was not dead. It was a plot between them. No doubt he walked to the cave and went in and lay down, waiting for that imposter to come and call him out. Oh, it is easy to plot such things when one is bent on leading the people astray. Ask me not of Him."

The man turned and strode angrily down the street into town.

Jaanai looked at the group still standing. Two others were nodding as if in agreement, but some were looking their disapproval. No one told him where to find Jesus.

He turned away, his heart heavy with a sense of failure. He paused, considering whether to turn back at once or to go into the town seeking the

magician. Then quite suddenly someone appeared at his side.

"I live near where He is lodging. Walk with me; I will show you. I meant to keep silent, because Rabbi Joel was there. But I will not be false to what I have seen and believed. No, that would make me worse than the scoffers. Friend, the things you heard are true."

"Do you mean He called a dead man from the tomb?"

"I do, indeed."

"But are you sure? Such a thing was never known from the ancient days of the prophets. Though I have come seeking, I find it hard to believe."

"No matter what you believe, I know. I was there. I saw the miracle that told me this is the Lord of Life, and in His presence there is no death. That is why I came to you when all the others feared to speak. Somehow He has made me a braver man by giving me faith. But let me tell you the story. I can see that you are sorrowful and in need of Him.

"I am neighbor to the household of Lazarus, and when I heard he was very sick I offered my help to his family. I saw him. I did not speak to him, but I could see through an open door where he lay in his bed. Anyone could see he was a dying man. His breath scarcely stirred. I told Mary I wanted to help her, to do anything that was needed, and she smiled at me. Yes, in that terrible hour she smiled and said: 'Thank you, good neighbor, but there will be no need of anything. We have sent to tell Jesus he is sick. We love Jesus and we know He loves us. He

will come and heal our brother. All will be well.'

"There was nothing to do but to turn back home. I did not know Jesus then. I had seen Him in the street, but I had never spoken to Him. I only thought He was a kindly man. I had heard tales, but like you, I did not quite believe. That family did, though. Only Lazarus could not believe. He was not conscious of anything.

"But Jesus did not come that day nor the next, though He was so near. Did He doubt Himself and fear to put His powers to the test? Oh, I had these unworthy thoughts, and the neighbors were speaking such words.

"Lazarus died that night. Friend, I know he was dead. I helped to wrap him in the burial clothes. And knowing what they said of pretended death, I took good note. It was not really necessary, for I had seen him in his sickness, but I had to be sure. I say he was dead. There was no heartbeat, nor any slightest stir of breath. His body was cold. I helped to carry him to the tomb.

"And the sisters! Never have I seen such grief! Such despair! But even so, they uttered no word of reproach against the friend who had failed them and who might have saved the brother.

"Then after four days Jesus came, walking slowly into town with some of His followers about Him. The news flew about as down on the wind. Someone rushed in to tell the sisters. At the first word Martha arose and hurried away to meet Him, but Mary sat still, as if she never could rise from beneath that load of sorrow.

"I followed Martha as she sped to the road. That

is why I know all that was said and done. There is no word that is not engraved on my mind, no action that I cannot recall as clearly as if it were before me now.

"Martha did not pause for any greeting. When she met Him she cried out: 'Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee.'

"And He said calmly and quietly, 'Thy brother shall rise again.'

"Martha said, 'I know that he shall rise again in the resurrection at the last day.'

"Then Jesus said, 'I am the resurrection, and the life . . . whosoever liveth and believeth on me shall never die.'

"And she answered, 'Yea, Lord: I have believed that thou art the Christ, the Son of God.'

"Then she returned to the house ahead of Him. I suppose she went in and told Mary that He had come. We who followed saw Mary come out of the house and run toward Jesus. When she came to Him she threw herself at His feet and cried out as Martha had: "Lord, if thou hadst been here, my brother had not died.'

"And Jesus stood looking down at her. Then nearly everyone was weeping with her, and Jesus groaned in sorrow. Chill struck our hearts, those of us who had kept some faint flickering hope, we knew not in what. We said in our hearts: 'So He could not have saved His friend. There is a place where His magic does not go.' And perhaps some were a little glad to see Him defeated.

"Then He said, 'Where have ye laid him?'

"And some of them answered, 'Lord, come and see,' for Mary could no longer speak; she only crouched there sobbing. Jesus reached forth His hand and lifted her up, and we all went together toward the tomb.

"I heard the murmurs around me: 'They say He opened the eyes of the blind. Why could He not have made Lazarus well?'

"When we stood before the tomb He said, 'Take ye away the stone.'

"But Martha put her hand on Him and said, 'Lord, by this time the body decayeth; for he hath been *dead* four days.'

"I saw the look on His face as He turned to her and spoke so that everyone heard, 'Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?'

"I sprang forward to lay hold on the stone. I cannot tell you what made me do it. Certainly if one had asked me whether I expected to see a man who had been dead four days come forth from the tomb, I would have said no, for I am as sensible as most men. Nevertheless, I pulled at the stone, and soon there were other hands helping me. We rolled the stone away and looked toward Jesus. His face glowed as if there were a light within. I must not say more of that. It was a moment of which one cannot speak clearly. Then Jesus' voice rang out, 'Lazarus, come forth.'

"If we had stood before the open door of heaven instead of the door of the tomb we could scarcely have been more moved. The man, wrapped in grave-

clothes came out before our very eyes!

"Stranger, this is true! I give my word as in God's sight. Lazarus came forth and walked toward home beside Jesus. Can you see now why I had to come and tell you? A man cannot keep such a thing to himself."

But the dramatic story and the man's final question filled Jaanai's heart with dismay rather than confidence.

"He is from God! I am a sinful man! How can I come to Him and ask a favor! It is better that I turn back! And yet, my friend is sick!"

The narrator smiled. "Do you not see yet? Beside Him we are all sinful men. He is indeed from God. He came to bring God's gifts of love to us, His children. His joy is in giving to all who ask Him. In His talks with us He tells us to ask, and we shall receive. And you who come asking for another; you are entering into unity with Him. You need not be afraid."

The man stopped and knocked at a door. When it opened he gently pushed Jaanai inside without a word. But he and the man at the door exchanged smiles of understanding.

Jaanai stood in an entry that looked into a garden. He stood silent, staring through to the garden.

"Friend, you would see Jesus?" asked the voice beside him. "I am Lazarus, His friend, with whom He lodges. Go to Him and make your request known. He welcomes you."

So this was Lazarus, who had been dead! Even this wonder hardly astonished him now. Jaanai walked beside him as they approached the man who

sat in the garden. Those who had been talking with Him got up and moved away. Lazarus, too, turned back. Jaanai was alone with Jesus.

"What wilt thou?" asked Jesus.

"Lord, my friend whom I love is sick unto death. I come asking You to make him well."

"Believest thou I am able to do this?"

"Yes, Lord, I believe! I believe!"

His voice was strong with the passion of his newly found faith.

"As thou hast believed, so shall it be done. Thy friend liveth."

Jaanai stood, he knew not how long, in silent, unspeakable joy and adoration. There need be no more words. He knew. And he was sure that Jesus understood.

Then Lazarus was again beside him, smiling.

"Will you stay and have food with us, or are you in haste to go on?"

"There is no need of haste; my friend is well. I wish it were possible for me to abide in His presence forever."

"While you have faith you can!"

Jaanai sat in the garden with Jesus and the family at supper.

After a while he drew his host aside.

"I brought money for Him," he said. "It was to buy His magic. That I cannot do. Yet I long to give a gift, but He has all things; would it offend Him?"

"A gift offered in love and thanksgiving would please Him greatly."

Jaanai held out his gold pieces. "Friend Jesus, I would give You a gift in love, as You have given

to me this day. Will You use it for some blessing?"

Jesus smiled at him. "As thou hast given, so shall it be given unto thee. Go, tell others what thou hast seen and heard!"

In the twilight Jaanai hurried home. His feet seemed winged. He had entered into a new life. Henceforth, he must pass on to others the gift he had received.

Morning Invocation

Rowena Cheney

Let me awake each morning
With faith serenely renewed,
Quick to acknowledge God's presence
In the dawn's deep solitude.

Beholding the wonder of daybreak,
Rejoicing, let me arise
To witness the wonderful drama
Enacted in eastern skies.

O let me as dawn comes riding
The purple horizon's rim
"Mount up with wings as eagles,"
Attaining at-one-ment with Him

Who holds the stars in their places,
Blessing each day's rebirth
With a pageant of exquisite beauty
Which gladdens a waking earth.

Are You a "Called-Out" Person?

LESLIE E. DUNKIN

WHY ARE THERE so many different and contending churches?" a very perplexed person asked me. "Can they all be right? Which is *the* church?"

"The four Gospels of the Bible show no record of a command to produce an organized church, as it is generally known today," I replied and waited for this person to absorb my unexpected statement. "In Biblical times," I continued, "a church was not composed of an organized group, but rather of 'ecclesia' or 'called-out' ones.

"You, as an individual, may be a called-out person. In fact, you should be. The organized church is distinctly man-made. You, the individual, are the important unit, especially if you are a called-out person."

Who is a called-out person?

Genesis states that "God created man in his own image." Each person, then, at the time of his creation, is an image of our Father. The Bible also says, "God is spirit." It follows, then, that the person made in His image is a miniature reproduction of Spirit.

Briefly, a called-out person is one who brings into full expression in his own life the basic image, or God's Spirit. This involves no mechanics of organization. It is a personal matter, one for the individual to take care of himself. Membership in a

man-made organization may aid one in his personal effort, but it is not a satisfactory substitute for bringing God's Spirit into full expression in his life.

The all-important opportunity and responsibility for the individual is to say and show in his daily life that he is one who is expressing God's Spirit.

What is this basic image, or Spirit?

Study of the Bible helps us to understand what we see in many other records and in life about us. This cannot be expressed more briefly or more clearly than in the three words from the Bible, "God is love." This is love of the purest kind—not selfishness and lust that are sometimes called love.

We were created in the image of God. We were created in the image of love. If we will be a desired and called-out person, we must give full expression at all times to the spirit of love and to the expression of God from within.

We must love others at all times and in all situations. What a different world ours will be if we keep love uppermost in our thoughts and actions. How different the entire world would be today if all persons were to allow themselves to be guided by love for one another!

Our love for others will be put to severe tests at times. We may dislike a certain person for what he has said or done, or someone may disagree with us. However, we shall insist on loving this person. Love makes it possible for persons to disagree agreeably.

When we meet another person, either for the first or for the one-hundredth time, we should look for love in this individual. When we do this sincerely we shall not fail to find loving qualities in him.

Our called-out effort never fails to find that for which love is looking. This desired evidence of love may be buried under selfishness and hatred in another person's life. However, your love will continue its quest for and encouragement of God's Spirit in him.

Our love for another will be tested again when all the evidence indicates that he feels only hatred and ill will for us. It is easy to step down to the lower level of hatred on which this person seems to live. However, it is much better for us to make a special effort to bring out the spirit of love in our lives for him and for everyone else and to return understanding love for blind, bitter hatred.

We shall find that love recognizes none of the superficial differences existing in human thoughts and standards. Financial standing does not determine the presence or the amount of love—neither do inaccurate standards for judging social position, religious beliefs, national or racial customs. We shall love another person for his personal qualities and not for his position in life.

Our work and the way we do it will be motivated by the basic spirit of love we are expressing in our lives. All our contacts with others will be expressions of this called-out quality in our lives.

We shall find ourselves happy and our time filled to the limit if we concentrate on continually expressing the spirit of love. We shall then have little time or desire to become involved in controversies of exacting organizations. We shall prefer to be a called-out person.

The spirit of love does not prevent us from going

into any field of thought that attracts us, including even involved theological thought. This is our privilege, if we so desire. However, we must be certain that we continue in the spirit of love for everyone. The called-out person has demonstrated, but continues to demonstrate daily, the basic spirit of love.

"Whatsoever Things Are Lovely"

Irene Stanley

"Whatsoever things are lovely"
Gladly will I dwell upon:
All this God-created glory,
Singing birds, and rose-leaf dawn!

I will be aware of beauty
In its thousand forms of grace;
In the winsome ways of children,
In a passing pilgrim's face;

In the purple panorama
Of the everlasting hills;
And the pots of pink geranium
On my neighbor's window sills.

"Whatsoever things are lovely"
At this day's inspiring start;
Till tomorrow and tomorrow
Shall be treasured in my heart!

Easter--
Beautiful and Practical

WORRAL G. SONASTINE

I LIKE PRACTICAL THINGS. I like practical books, magazine articles, radio programs, and especially sermons. I have always like practical sermons. I used to be reluctant about going to church at Christmas and Easter time. The sermons on those occasions were, it seemed to me, just rehearsals of the same old sentimental stories. They were beautiful, but most impractical.

As time went by, I began to get a new conception of these two Bible stories, Christmas and Easter, especially the Easter story. I discovered in them something I had never recognized before, something very practical indeed. The story of the Crucifixion and Resurrection is not just the recording of a historical event. It reveals allegorically a spiritual process that can take place in the heart of any man. It is a real process and one to be desired greatly by all of us. I refer to the crossing out of the personal self and the rising, or awakening, of the universal self. It is a development as practical as it is beautiful.

"But," you may ask, "what is so practical about all this? I learn that I've been asleep to reality, and now I'm awake to it—of what practical benefit is this to me?"

We have indeed been asleep to reality. We have believed ourselves to be nothing more than a framework of flesh and bones, a creature buffeted about for

a time on this earth and then passing on into nothingness. This belief has made it so, or made it so as far as the believers are concerned. All our discord and dissatisfaction has arisen from this false belief. The time has come, however, for us to awaken to reality. We must begin to see ourselves as we really are, one with Christ. As we do this, we gradually assume our true characteristics—love, wisdom, and power. Our muddled lives and affairs begin to straighten out. Harmony and happiness become the keynote of our existence. Our problems fade into nothingness. All this is real and practical, and it is accessible to you and to me.

Recognition of Truth brings about our resurrection. As we come to recognize the omnipresence of God and our oneness with Him, we awake from the sleep of mortality and dwell in the immortality of Spirit. In the Christmas story this process is symbolized by the birth of Jesus. In the Easter story it is the resurrection of Jesus. In your story and mine it is the awakening of the Christ within us.

Begin now to be what you really are, a true son of God. Acknowledge your identity, your divine selfhood, and conduct yourself accordingly. This is a beautiful and very practical experience. It will bring blessings you never dreamed of. It will give you new strength and new abilities. It will open the door to success and happiness. You can prove all this for yourself whenever you are ready to make the gesture of self-recognition.

How does this resurrection come about? Does it just happen, or can we do something to promote it? Do we have to wait until some future date to be

resurrected? These are a few of the questions usually asked by those who are interested in the resurrection of the self.

For a clear and simple illustration of how and when the resurrection occurs read the parable of the prodigal son. "I will arise and go to my Father." This is the move we must make before we can rejoin the Father, our true self. We do not have to make an actual journey, but we must rise to the Father consciousness. This we accomplish by practicing the presence of God right where we are. We practice the presence of God by pondering much over His activities, by meditating on His presence in our own minds and bodies, by speaking to Him often, but more often, by letting Him speak to us. We wait upon Him with an inviting attitude. The time to do this is now, and the place is right where we are.

We have always been what we really are—pure, perfect Spirit—but not knowing this, we have thought ourselves to be weak, sinful worms of the dust and have acted as such. Let us boldly arise, leave the husks of materiality, and go to the Father. He will give us rest and restore us to the estate that is rightfully ours.

A certain man was falsely accused of a crime and sentenced to twenty years in prison. He escaped on the way to prison, however, and fled into the mountains. For nine years he lived and worked as a prospector in an isolated region. He lived in constant fear of being caught, suspicious of everyone he met. His life was one continuous nightmare.

One day the sheriff's deputies found this man, but rather than taking him to prison, they told him

he was free. They had been searching for him all those years to tell him the good news. A few weeks after this man's trial another man confessed to the crime of which the first man had been accused, and this confession exonerated the first man completely. He had been free all the time, but he did not know it. His not knowing it made the difference. He had suffered the torments of a hunted criminal for years simply because he did not know the truth.

This is the way it is with most of us today. We make prisoners of ourselves by believing that we are weak, physical creatures, buffeted about on the unpredictable waves of circumstance. We look upon ourselves as separate beings, competing with one another for the necessities of life. This is a false belief, just as false as the man's belief that he was a hunted prisoner. We need only to accept the good news that Jesus taught and we shall be free. "Ye shall know the truth, and the truth shall make you free." The truth is that we have always been free but have not known it. Now we have been informed of it. The knowledge is ours. Let us accept it and make it so in our lives and affairs.

According to a swimming instructor I know, any normal human being over four years of age can swim, yet thousands of persons go through life wishing they could swim but thinking they cannot. It is a matter of being aware of one's ability to swim. Those who think they cannot swim thrash the water wildly; they fight the water and thus force themselves under. One who knows he can swim moves calmly and gracefully through the water. He loves the water and becomes one with it. When a per-

son learns to swim, then, he simply awakens to the fact that he could swim all the time. He is resurrected from the belief that he cannot swim.

"Ye must be born anew," said the Master to Nicodemus. He meant that we must be born into the Christ consciousness, that we must become conscious of our oneness with the eternal Christ. This process is portrayed as the Resurrection in the Easter story. It is the unfoldment of mortal man into the immortality of Spirit. This unfoldment is as miraculous and yet as real as the transformation of a caterpillar into a beautiful butterfly. Like the caterpillar, we have been earthly prisoners, crawling about in a world of human limitations. Now, being redeemed and resurrected, we shall soar to heights of beauty and achievement.

The word *religion* comes from the Latin word *ligo,* which means "to unite, bind together." *Re* (meaning "again") with *ligo* means "to unite again"; therefore, the word *religion* means to unite again, to unite again with God. We have believed ourselves to be separate beings, separate from one another and separate from God, the source of our life, strength, and substance. So let us now reunite with God and rejoice in our glorious heritage. "All things whatsoever the Father hath are mine."

Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Notice that this statement offers something very practical in return for what appears to be an idealistic gesture. It is the same with nearly every other promise in the Bible. "Come unto me . . . and I will give you rest." "Acquaint now thyself with

him, and be at peace." "To them that love God all things work together for good." These are but a few of the promises that offer something practical in return for a spiritual gesture. This is the way of the Lord. Give Him of yourself, and He will give you of His substance.

Do you begin to see the significance of it all? Do you see how the promises of the Bible fit together? "Come unto me—" "Seek ye first—" "Wait thou—" "Arise and go—" These and other similar phrases refer to the same process, man's recognition of his oneness with God. This is the process that restores us to our true estate. Call it what you will, awakening, rebirth, or resurrection; it is all the same. It is the beginning of a new life, a life filled with peace, power, and plenty.

The truth about you and your relationship with God always has been and always will be the same. You have never been separated from Him. You have never ceased to be one with Him. No matter what you may have thought, said, or done in the past, none of it has any effect whatever on the truth. Even though at times you may have thought yourself to be in the depths of hell, you were still at one with the Father.

> Whither shall I go from thy Spirit? . . .
> If I ascend up into heaven, thou art there:
> If I make my bed in Sheol, behold, thou art there.
> If I take the wings of the morning,
> And dwell in the uttermost parts of the sea;
> Even there shall thy hand lead me,
> And thy right hand shall hold me.

Know the truth about God's omnipresence and your oneness with Him, act upon this knowledge con-

stantly, and things in your life will begin to improve. Old things will become new. You will become more and more sensitive to the beauty and goodness around you. Knowing the Truth brings it into manifestation. It sets in motion the power of appropriation. Good begins to move toward you from every direction, drawn by the magnetic force of recognition. The very elements work on your behalf when you recognize and assert your oneness with them.

It is truly wonderful to know that God is all now, that He is perfect now, and that we are part of His perfection now. We do not have to wait for some future kingdom to come. "The kingdom of heaven is at hand." It is here now, everything to be glad about. The universe will never be more fully alive and perfect than it is now. Stars will never shine brighter, birds will never sing sweeter, and flowers will never be more lovely than they are now. The laughter of little children will never be gayer than it is now. Most important of all is the fact that God will never be more perfect or more complete than He is at this moment. Yes, God is in His heaven now, and all is right with the world. Let us not put off our own participation in the rightness of the world. "Now is the acceptable time."

"Awake, thou that sleepest!" The time of resurrection is at hand. The stone of ignorance is rolled away, and the tomb is opened. Come forth—come forth and dwell in the glorious sunlight of Truth. Throw off the graveclothes of materiality and experience the blessed life of Spirit. Arise—just arise, and the Father will do the rest. He has a way you know not of, the way of resurrection.

"Give Me Thy Heart"

LILLIAN WRIGHT MITCHELL

PERSONS ALL AROUND US bewail the condition of the world and their own individual affairs, yet few of them are willing to retire from the world's hubbub and spend just a few moments in meditation and prayer. This is especially puzzling, because quietness and rest not only benefit the body but give mental upliftment to the participant, so that he sees solutions to problems more clearly.

When one turns away from outer affairs he lays down, if but for a moment, all the cares, the resentments, the financial anxieties, and illnesses that have beset him. This in itself should be an inducement for one to become still more often, for when he does, the problems he lays down take on new wrappings —wrappings that in themselves carry healings and solutions.

When we let go God takes over. In quietness and rest the light of Christ envelops us.

Suppose that your problem is a financial one. Would it not better serve your purpose to turn the problem over to God for a moment while you rest and relax and meditate on His abundance? It is worth trying, for in this moment of rest you may decide upon a new approach to handling the problem. If you do, then God has pushed His ideas through to you, which He cannot do so long as you hold the problem locked within yourself.

By depending on God rather than on man, new

jobs have been created, and impaired physical health has been completely restored. Then, why should you be loath to turn your problem over to God?

We recall that Jesus had His periods of daily meditation and of reuniting Himself with the Father. He found them helpful because He was able, afterward, to face the tasks that lay ahead. The same can be true of us.

The solution to a health problem does not depend wholly on conditions in the outer; it also depends on your attitude of mind. Since your attitude may have been a contributing factor of the illness, a new attitude of mind will aid in healing you. A few minutes reserved each day for the purpose of getting in tune with the Infinite will show you how to change your attitude of mind.

Your thoughts, your emotions and your attitudes toward life in general have created your problem. You experience what you think about most, be it death, illness, financial difficulty, or family quarrels.

Your body can never be truly healed unless the healing comes from within, comes as the result of a change in your thinking. You who read this article may find it a familiar theme, but it has to be repeated again and again, until, upon finding yourself in a rut of wrong results, you will automatically turn within and away from the thoughts that can do you damage.

A few minutes of meditation each day will strengthen your resolves. Do not strain, but relax with God. He always keeps His promises to those who rely on Him. Rely on His promises—hang onto them. Be a clinging vine where God is concerned.

Let His promises work for you.

Make it a habit each day to talk things over with God. There is no set pattern; you will know what to say and how to say it. You will find yourself filled with new ideas. "God at work" will be the sign upon your heart. You long for this, do you not? Well, it is yours for the asking and the accepting.

You can ask much of God, and your healing will include everything. Healing of the body includes healing of resentment, anger, worry, and unforgiveness, all of which are contributory to illness. God does not give you half a healing; He gives complete healing, but you may be accepting only a partial healing. When this occurs you have only partially surrendered your problem to God and it will not be long until you are troubled again.

The healing proves your worthiness to receive in full. The complete solving of any problem includes many good things. Your deliverance from financial difficulties includes your freedom from fear and all your condemnations. It includes a relaxing of those taut places in your thinking that shut off thoughts of abundant supply. All God's children are worthy to receive when they comply with the conditions set down. "Ask . . . believing."

Healing of our bodies from an illness includes healing from the loneliness, frustration, and bitterness that we have kept bottled up inside us. The forgiveness that we have been slow to grant takes place; therefore, we are worthy. It is all included in the healing. So let us take freely of what God has to offer. We are worthy. Our emotional conflicts will cease when we reunite ourselves with God.

The busy person has just as much time in which to contact God as the one with time on his hands. "Too busy" can never be accepted as a legitimate excuse where sincerity to demonstrate is concerned, because thought is a tool all of us possess. Your reading of this article indicates that you are definitely seeking something more than you have yet obtained from life. Then believe this wholeheartedly—God's power is infinitely greater than anything that man can do to help you.

God's power, contacted through a definite program of daily meditations, heals broken bones and the body of all ailments and brings about financial betterment and solutions to other difficulties too numerous to mention. God's power is the panacea of all times and is yours to use. Use it by talking over your problem with God. Be convinced in your mind that He hears you. It is important that you believe this. Then let go. For not until you let go can God take over. He can never take over so long as you hold to the problem tightly.

I found help one time in a Unity center, where a speaker repeated many times, "Easy does it." These words in themselves suggest the right attitude of mind and body. You automatically relax at the sound of them. Repeat them quietly to yourself and you will find tenseness slipping away. You will relax. You will let go. "Easy does it."

The value of daily prayer and meditation was demonstrated some time ago by a friend of mine. His is a case that deserves your thoughtful attention. It will prove to you that thought does have power over the body.

This friend began complaining of pains. He had symptoms that indicated the presence of ulcers. He went to five doctors, had many tests and many X-ray pictures taken. All five doctors reported the presence of ulcers, and yet the X-ray pictures failed to reveal them. The doctors were puzzled. Then one day, about six months later, they did discover an ulcer. The friend had apparently suffered all the symptoms for months. After laying the groundwork in his mind for development of an ulcer, it became a reality. By his attitude of mind he had set the pattern, laid the groundwork, and provided the environment for its development. So it is with all of us. We attract to ourselves that which we are already prepared to receive, be it good or bad.

This friend found help in reading an article on the silence in a Unity periodical. He determined to follow the advice it contained and was faithful each day in claiming his period of silence. He found it a little difficult at first, because his emotional upheavals were frequent and had been long indulged. Gradually, however, he developed an anticipation for the daily session of being quiet with God.

It was necessary for him to analyze all aspects of his problems and to get to the root of his emotional conflicts. He declared daily that he was adequately fitted to combat any situation that he might meet in his outer world. He declared that he could stand alone and would lean on no one except God. By declaring these things constantly he called them to him. As we decree in mind and speech, so it is with us. Using these affirmations of Truth, he was completely healed in four months' time. Since that time he has

kept up the good work of daily withdrawals to talk with God. He now has two meditation periods a day —one in the morning to ask God's grace for the day and another in the evening to thank Him for blessings received.

The daily meditations will change you first then your world. The minute you change your thoughts about yourself, your work, and persons about you, everything else will begin to change for the better. Daily contact with the Presence within will hasten this change, hurry it along.

If financial difficulties seem overpowering at the moment, try using a period of meditation. The word healing applies to finances as well as to the body. To be healed from lack is sometimes vitally important to you—it is your need at the moment. To have the consciousness of abundance is the goal you must work toward.

Have a daily session with God. It is a "pause in the day's occupations" that heals and refreshes.

Just remember—never give negative emotions the attention they demand. Change your attitude of mind and have the consciousness of health and wealth.

We are sure that Jesus never inferred that there were different treatments for various ills. Any discordant note, whether in our bodies or in our affairs, originates from the mental pattern we have created. Therefore the need is always for a greater awareness of God's presence in everything. As God is, so we are. And finally, we hold no doubt about the Master's intended meaning. We feel certain that He wants us to walk with Him more often and to give Him our hearts.

"Fear Not; I Will Keep Thee"

ESTHER FRESHMAN

For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will keep thee.

GOD'S PLAN is for man's perfection. He provides a way toward this goal and gives man every assurance of finding it. But God, in His wisdom, permits man freedom of choice, and so man does not always take the way at once. Often he finds himself on detours and delays and he is confused and distressed. God, in His mercy, provides for this contingency too.

By himself man is but a part, a fragment. United with God, he is whole. Herein lies his surety; herein lies his poise of spirit.

The unity of man with his Creator gives the necessary balance. Without it the spiritual being is not in full measure.

In Isaiah is found both a command and a promise: "Fear not, I will keep thee." It is so simply and clearly the answer that the amazing part is that the world keeps struggling, seeking further for the solution to its problems. It is, however, for every man to experience his own answer, for God maintains personal relationships with His children. And this is a personal message:

"For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will keep thee."

The acceptance of this comforting promise must come from the individual. Then, in the union of the

Holy Spirit with his own spirit man achieves his full stature and rises above even the superlatives of bravery and power and might. He and the Father are one; their unity is supreme, above and beyond all things.

The bond between God and man is prayer. "Pray without ceasing," said Paul, and this, too, man finds in his own spiritual experience to be an absolute necessity for true poise of spirit. Every moment, in order to be complete, must be God-filled.

As I write these words, a famous radio singer has just finished the aria "Within These Sacred Walls," from Mozart's opera "The Magic Flute." All life can be lived joyously, successfully, mightily, blessed by the peace and guidance to be found within in God's sacred walls. God is not to be turned to for a moment; He is for every moment. The individual who is aware of his Creator is the spiritually poised individual, full of grace, of worthy purpose, savoring deeply of life's true significance.

I have a friend who is as a "holy hill," to whom many come for peace, for rest, for guidance and instruction. She is a leader in her group, a comfort to all her neighbors, a joy to the children who live near her, a radiance in any room she graces. She is a woman around sixty years of age. She lives an exuberant, helpful, stimulating life. Yet she has never seen those whom she has helped and inspired and made joyous; she has been blind since she was seven years old.

"I . . . will hold thy right hand," God promised her, and He has, blessing her with His light and vision, revealing His presence to her receptive spirit,

gifting her divinely and richly with poise of spirit that is as a "lamp" unto her feet, and a "light" unto her path.

Some of us are aware of God only when we are in extreme distress, but He asks to be our friend at all times, sharing our joys, extending His bounty. He would be our counselor, guiding us to right decisions. He, the great balancer and adjuster, would assure us of spiritual poise and peace at all times. "I . . . will hold thy right hand, saying . . . Fear not."

The morning should begin with a prayer, blessing our day. Noon is a good time to reaffirm His greatness. And in the evening it is well to partake of His love and His peace. In all our work He sustains us. Sharing our joys, He increases them; sharing our problems, He places us upon His "holy hill," and divine understanding resides in our hearts.

"I will keep thee"—and through all changes, through all trials, regardless of circumstance, "God will hold thy right hand." Circumstances, conditions are unimportant, for they are transient. "Fear not," for God is as close as the right hand. Complete reliance, trust, belief—these are the prime requirements.

Our procedure includes the prayer of affirmation, the prayer of awareness, the complete giving over to God in full trust, and the prayer of thankfulness that such is the loving law. The man who lives thus is a free man, a balanced, wholesome man; an individual with spiritual poise, adjusting quickly, because he is sustained and upheld by his Creator.

There is a man well known in our city for his

goodness and complete serenity. It has been my privilege to know his background well and to have viewed the intricacies of his everyday living. I know that he carries, indeed, his full share of responsibility. I know the tremendous demands made upon him. It is always surprising to hear acquaintances say: "But he doesn't have any problems. Of course, he can be serene." This man has problems of great magnitude, but he believes implicitly in the divine promise, "For I, Jehovah thy God, will hold thy right hand." In loving faith he counsels with his Creator. Together they carry the burdens, and under divine direction he solves each problem.

Faith cannot entertain fear. Faith is all-filling. It is bound utterly to God; it has no other allegiance. Here is the merger, the part sustained within the whole, and this is all-sufficient. The whole is, of course, completeness; there is not even a tiny crack wherein fear can enter.

And God will hold our hand in all matters. He is all, and everything is contained in His wholeness. It is not just in sickness that He helps make us well, but He is in our well-being, sharing our sufficiency, sustaining it. We are part of His wholeness, not a separation. All the parts are His. He created them; they are part of His plan; He knows the way and He will hold our right hand, and we need not fear.

As He sustains us in health, He also sustains us in our other affairs. He is our prosperity and the comfort of all our days. "For your Father knoweth what things ye have need of, before ye ask him." In all matters He is with us. In all departments of our lives He maintains full interest. Did not Jesus say,

"In my Father's house are many mansions"?

A friend writes me to pray for her son. He is subject to military service. I join my prayers with hers. We know that God is here. The mother's assignment is not fear but faith—the knowing that God is sustaining her son and holding his right hand. In her fear she denies her own belief and deprives her son in her own thoughts. In her trust in God, in her affirming of His great promise, she yields her son to God's completeness, to His wholeness, and to His good.

Parents spend a great deal of time, and rightly so, to make certain that the posture of their children is correct, that their shoes are properly fitted, and that they walk with assurance. They want their children to have perfect balance, grace, physical poise. No one would deny the importance of this, nor take from it. But training in spiritual poise is even more vital to the child. It should be begun while he is in the crib—the blessing, the prayer, the spiritual lullaby, the silence when God is invited to take over. It should be part of his hearing vocabulary from the beginning, so that later it can be part of his speaking vocabulary. The power of the word is all-important. The morning prayer, the grace at meals, the "thank You, Father" for some lovely joy, the evening benediction, and the everlasting arms through the night—these should be, certainly, an important part of the child's life. Praising God should be more than a speedy bedtime ritual. God should belong to the child as a wonderful guest in the family group, so that He will become the child's friend and comforter. "Fear not," all through his childhood, all through his

growing up, for "I will hold thy right hand."

"I will keep thee," God has promised us. In His loving image He has created us for all time, and with perfect trust in Him we know that we reside eternally in the wonder of His heart. It is important. We are such a vital part of His eternal plan that God has commissioned Himself to look after us through all time. What a magnificent promise! How assuring to the increment of our faith!

Spiritually poised, we go forward toward our good. In the morning He is with us, as faithful as His dawn, and through the daytime hours, through all events His mighty, powerful, loving hand guides and comforts us. And in the night divinely tender is His protection, supremely peaceful the blessing of His presence.

I live joyously in the present.

I deny that my earthly ancestors have any power over me. I am a child of God.

I dwell in the presence of the Holy Spirit.

I inherit abundant life, health, and joy from my heavenly Father.

I lack no good thing, because I realize that "all things whatsoever the Father hath are mine."

I am not limited by the narrow-minded views of my ancestors. I am born anew every day.

I am conscious of the Christ Spirit, the Son of God within me.—SELECTED

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Steadfastly proclaiming my unity with the Christ Mind, I am guided in my thinking by divine illumination.

Prosperity: Steadfastly proclaiming my unity with the Christ Mind, I am prospered and blessed in all my affairs.

Healing: Steadfastly proclaiming my perfection in Christ, I am made strong and well in mind and in body.

INSTRUCTIONS: To acquire the mind that is always open to Spirit, we must be persistent in prayer. It is written in the 18th chapter of Luke: "And he spake a parable unto them to the end that they ought always to pray, and not to faint." He then told of the judge who feared not God nor man yet who was worn out by the persistency of a woman who demanded justice.

All things have their cause, and every cause is mental. Whoever comes in daily contact with a high order of thinking cannot help but take on some of it. Illumination, prosperity, and health are the divine heritage of every human being. Everyday for the coming month be faithful to the silence hour.

Illumination

The illumined are those who understand the science of mind and its ideas.

Mind involves intelligence, without which all things would be rocked by chaos. Original creation is spiritual, ideal. Then the ideal involves in form—this is involution, or planting the seed. The seed begins to quicken, to grow, to unfold—this is evolution.

Orderly creation postulates a creative mind, a mind that understands and uses law and order in its products. When we behold a universe such as ours with its billions of worlds far greater than ours we must admit that a mighty intelligence brought it forth and also that that intelligence is carrying it forward.

I firmly believe in the guiding intelligence directing all my thoughts. When the Christ Mind starts the spiritual center within me into activity, it releases a fine spiritual essence, a soft white light, which wrapping me about in a mantle of light from head to foot, descends and penetrates every atom and cell of my being bringing new illumination to my mind, and healing to my body. In the Scripture this outpouring of fine spiritual essence is called the Holy Spirit baptism. It carries just the message, also just the healing power, of which I am in greatest need.

I realize that I am a child of God, and that the inspiration of the Almighty gives me understanding.

In His name I affirm:

Steadfastly proclaiming my unity with the Christ Mind, I am guided in my thinking by divine illumination.

All manifest substance flows from a realm of light, according to physical science. In James 1:17 we read, "Every good gift and every perfect gift is from above, coming down from the Father of lights." God ideas are the source of all that appears. Accept this truth and consciously connect your consciousness with the Christ Mind and you will begin to realize a prosperity that comes with unfailing regularity from Being itself.

Divine substance is here in our midst, waiting for us to form it into our good. God has planted man in a garden or paradise of potential substance (mental soil) out of which he can grow his prosperity.

As we steadfastly claim our own, we find that we are setting up an abiding thought action that will help build a prosperity consciousness.

We have thought that in answer to our prayers God in some mysterious way brought about the marvelous demonstrations. Now we see that there has been prepared from the beginning an interpenetrating substance that, like a tenuous bread of heaven, showers us with its abundance.

The spirit of success is working with you. Believe this. Know that the rich substance of Spirit is pouring into your being, and every need is bountifully met.

Go into the silence daily and concentrate on substance. You will open up a current of thought that will sustain you always. Affirm:

Steadfastly proclaiming my unity with the Christ Mind, I am prospered and blessed in all my affairs.

KOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

HEALING

The idea in the healing prayer for this month is the Christ. The presence and power of the "Christ in me" is stressed. The difference between Jesus and the Christ principles is that Christ is the Scripture name of the perfect man-pattern created by God in the beginning, the "image-and-likeness" man. The man Jesus is the manifestation of the perfect man-pattern which exists in the mind of God as the ultimate man, to be attained by every man in his evolution. God involves this man as the central idea in every man; man evolves the idea and thereby glorifies God and himself.

Jesus forged ahead of the race, becoming a co-worker with God-Mind; and it is through Him that we in our prayers and affirmations make a very definite unity with the Father, as He did.

Our call to power with Jesus is not a call to aggression or dominance over others, but a call to the establishment in the minds of all people the health, peace, love, justice, righteousness, and eternal dominion of the divine in every man.

Declare reverently in the name of Jesus that you contact the spiritual ether where the Christ (I AM) lives, and that your consciousness is open to the inflow of spiritual healing rays. His vitalizing energy will flood your whole being, and you will be blessed and healed.

Affirm:

Steadfastly proclaiming my perfection in Christ, I am made strong and well in mind and body.

Bedrock

VERA JOHNSTON

"WHICH IS the road you travel, Pilgrim; which road?"

"I tread the byway, Sire, with its quiet and its trees and small, refreshing springs."

"And its ruts! My good fellow, it's a lonely way you choose, with few companions to pass the time of day."

"True, true; yet, somehow it seems to suit my nature."

"Humph. Poor choice, I'd say; but, thine own."

"Yes, Sire, as you say—mine own."

Thus might two travelers conclude, each going his separate course because, for him, the course that he chose is "the way." And so it is with man at the crossroads of doctrinal religions. Without argument each man should choose his own guidepost freely and travel down the road he prefers. All of us do not agree on religious doctrine. I doubt that we ever shall, but it is not necessary for us to do so. We can and do, however, agree on certain fundamental truths of religion. And as we analyze these basic truths, we discover that they are the practical, workable, live-a-day points emphasized in the "faith of our Fathers." They are the principles on which the early church was established and in which James, in writing his instructions, admonished, "Be ye doers of the word, and not hearers only." A contesting of our doctrinal differences is always a danger signal;

so let us think of religion as a guide to the living of our lives rather than merely a set of rules or teaching to be adhered to. With this goal in mind we can ask ourselves: What is basic, "bedrock" religion?

First, we can conceive of no religion without a God of some kind as the focal point of worship.

Second, there must be an individual—or individuals—to participate in this worship.

Third, there must have appeared a prophetic leader or teacher to unify the individual with the God idea saying: "Behold! God is the cause."

Fourth, there is an inner spirit at the core of man that causes him to respond to something higher than his material, bodily necessities.

We may refer to these four "bedrock" points of religion as God, man, Jesus, and the Holy Spirit. Beyond them and expanding these basic points stretch creed, doctrine, and tradition—all of which are subject to change and controversy.

Now, I do not mean to condemn organized religion as exemplified by organized churches. Certainly not, because the church is the outward, tangible form of religion and is for our spiritual benefit. By all means, let us choose the church that is the most convincing to our sense of worship, and having chosen, abide by its teaching "in as far as within us lieth." The church is an oasis in a dry and thirsty land. Let us be at peace within its shade. It is a firm foundation and affords us a safe harbor and a release from fear and intensity. It should, within its membership, provide association with like-minded folk who can be of social and spiritual joy and comfort to us.

If you find these things lacking within your own church, perhaps you must first find them within your own heart and then carry them into your organization. Do not expect your church to be absolutely perfect, for it is made up of human beings. And always remember that the church was established as a means and not as an end to salvation. But even so, the church is good and stands as a symbol for Truth. It stands as a symbol against harsh materialism.

Then this is a church, which is a symbol. But after all, it is people that compound religion. We have said that our attitude toward religion should be that it affords a guide for the living of our lives rather than merely a set of rules to be adhered to.

The life that we are to live is what is vital to us; it will be a barren life if we cannot say of at least one thing, "This I know." When we can declare, "This I know," in reference to a specific thing this knowledge has become usable to us. We are, then, like the blind man at the gate called Beautiful, sure of ourselves, and we are no longer particularly disturbed about methods and means. We can say with him, "One thing I know, that, whereas I was blind, now I see."

From one such clear-cut truth whole denominations have been founded. From one illumined vision a life has arisen from despair to usefulness. The sublime understanding of God as the Father of man was Truth enough for Jesus willingly to give His life to reveal it. One thing we must know: God, the Father; man, the son; Jesus the Way-Shower; and the Holy Spirit, the divine guide at the core of each and every one of us, His sons. This knowing uni-

fies all existence into a logical whole. Out of this unity stems all Truth and reality.

Spiritual understanding, as does all understanding, begins with the known, the familiar—the ground on which we stand, the house in which we mop the floor, the shop in which we build and repair, and the desk at which we figure accounts or teach or study. We begin our understanding at the point to which we have individually progressed in our thought. This point acts as a proving ground. It is where we must use our religion and reflect on the truth of the things we claim to be true; it is where we must live our religion rather than talk our religion. "Actions speak louder than words."

It may be true that a life devoted to full-time religious work is the highest possible life; yet I am reminded of the account in the 5th chapter of The Gospel According to Mark of the man of Decapolis, who, in his gratitude for healing and enthusiasm for the new gospel, wanted to sell his business, leave his domestic responsibilities, and follow Jesus. But the Master saw other work that this man could do better. Jesus told the man to return home and to tell his neighbors about the new gospel. Perhaps the Master told him to prove his faith by putting better soles on the sandals he made, by weaving a firmer fabric, by smiling a broader smile, so that the joy of his religion might be manifested, by being more kind to his wife and more companionable with his children.

To leave all and follow Him has long been considered one of the hardest demands Jesus made. But is it any harder to leave all and follow than it is to carry on and follow? Is it any more difficult to be

gracious for an hour when among strangers than it is to be Christlike every day wherever you may be?

Oh yes, indeed, it is easier to be fascinating for one evening at a party than it is to be appealing day after day. But let us never fool ourselves. It is right that wherever we stand we reveal our basic religion. Jesus used the catching of fish, the planting of crops, and the sweeping of a room to illustrate His practical and usable teaching. And He summed up His teaching with the admonition, "Go . . . sin no more." In other words, let us do something to prove our convictions. Let us be "doers of the word, and not hearers only" and let us apply ourselves "with all diligence." The word righteousness has sometimes been interpreted "right use of." "Seek ye first his kingdom" and the right use of the truths contained within this kingdom, for these are the basic truths that will bring perfect harmony into our lives.

How will you know that you are using Truth? Listen, in your inner consciousness, to the things that you are thinking about God. Listen to the thoughts that you hold about yourself—your intrinsic good, your ability, your prosperity. Listen to what you are thinking about Jesus and His importance in your life. Listen to what you believe about the Holy Spirit within you, and its power to guide you through any situation. Listen. And there will be no place within the temple of your own being for hate, bigotry, or condemnation.

This is basic Truth—the rudiments of all religion. Jesus called it "the law and the prophets"; and then He went further and broke it down into attitudes, actions, and reactions. He did this in His

teaching because He knew that we as human beings are not universal enough in our thinking to accept either ourselves or our fellow men as a whole unit, impersonal, disassociated from things and circumstances.

Jesus brought His teaching down to cases. He told the know-alls to become as little children if they expected to be receptive to His gospel. He assured the standpatters that neither He nor they could pour new wine into the old, worn bottles of static beliefs. He declared the truth of reciprocation to them—that only as they were merciful should they receive mercy. He told them that it was but common sense to meet their material obligations if they expected to pass for honest citizens.

We still must render "unto Cæsar the things that are Cæsar's," no matter how spiritual we may have become in our outlook. As long as we live on this plane, we shall have to deal realistically with material conditions.

Jesus interpreted religion as the practical application of Truth. And we must do likewise. We must put religion to work in our everyday affairs—on the farm, in the factory, in any business dealing, in the home, anywhere and everywhere. It must be a joyous, overflowing thing that bubbles forth from the quiet reservoir of our consciousness. When this is our religion we have found "the Way"—our way. And we argue with no man that it is his privilege to do likewise.

I will trust, and will not be afraid.—ISAIAH

Never-Ending Now

Anya P. Sala

None of us know when we shall be called
To give an accounting due
Of the moments that have been given us—
Be there many of them or few.

Then what of tomorrow or yesterday?
How much will our God allow?
One moment of time in eternity—
The never-ending now.

Yesterday cannot be held in hand;
Tomorrow is only near—
This precious now—never-ending now—
Is all that is ever here.

Of the countless eons that come and go,
This moment is ours to use—
To plan, to dream, to waste, to build,
To gain, or, perchance, to lose.

Let us use this moment that's given us,
So its richness will endow
And bless us when we are called upon
To account for our use of now.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 5, 1953

UNITY SUBJECT—*The Life Triumphant.*

INTERNATIONAL SUBJECT—*Our Living Lord.*—Matt. 28:1-10, 16-20.

1. Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6. He is not here: for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.
17. And when they saw him, they worshipped *him;* but some doubted.
18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.
19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:
20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

GOLDEN TEXT—*I am the resurrection, and the life.*—John 11:25.

SILENT PRAYER—*I am alive forevermore.*

Jesus triumphed over death, not by escaping the necessity of it, but by dying and rising from the dead to prove the powerlessness of negation in the face of eternal life. He brought life and immortality to light in the only way it could have been done. Twelve legions of angels would have delivered Him alive from the hands of those who sought to kill Him, but miraculous intervention to prevent His death was not the way He chose to prove life eternal to the world. His way was to prove that beyond death there is life triumphant; that although the Christ "must suffer," the Christ is life, ageless and indestructible. Divine love proved the nothingness of hate, even after hate had been allowed to do its worst.

Those who look upon death as the gateway to

eternal life, regardless of the use they make of life on earth, may take a lesson from the empty tomb and the announcement of the angel, "He is not here." Eternal life is a continuing experience that is not conditioned by death. It was impossible for Him to be held by death, because the Christ is the "resurrection, and the life."

The angel who came to open the tomb to admit the women, and afterward the apostles, represents the power of denial and affirmation. The watchers "became as dead men," but some of the apostles went inside the tomb to see the arrangement of the linen clothes in which the body of Jesus had been wrapped.

The power of denial and affirmation is very great. Jesus made His denials and affirmations prior to His crucifixion, and the power thus generated was enough to cross out every vestige of the weakness of personality and to awaken Him to the supremacy of His Spirit over His body and soul.

Each spring we witness the miracle of resurrection in nature. It is such a widespread miracle that we count upon its recurrence to furnish us with the food we eat and the clothing we wear. The further miracle of increase is closely connected with the miracle of resurrection. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." We know that in germination a grain of wheat loses its substance and dies, that a new shoot of wheat grows to maturity and bears a spike set close with new grains similar to the old one. Identity is not lost; it is perpetuated in multiple form.

Rather than continuing to recognize the resurrection throughout nature we allow ourselves to be beset by fears, doubts, misgivings, and misunderstandings with regard to our immediate as well as to our ultimate destiny. A poem of unknown authorship is quoted below as a fitting travesty on the human fear of death:

"The thin, invisible trumpets sound
Across the meadows of the spring,
And all the dead things underground
Stir to the great awakening.
And, loosed from the ties that bind,
The seeds with apprehension rise
To meet the judgment, and they find
The benediction of the skies."

We have power to determine our immediate destiny, and through a continuance of consistent choice in our thinking we can control also our ultimate destiny. For the immediate present it is not so important whether eternal life means endless existence on some celestial plane as whether to make the quality of our living such that it will be worth continuing eternally. An American essayist has said: "All sound minds rest on a certain preliminary conviction, namely, that if it be best that conscious personal life shall continue, it will continue; if not best, then it will not: and we, if we saw the whole, should of course see that it was better so."

Jesus thus defined eternal life: "This is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ." Such knowledge is possible here on earth when we gain power to understand the eternal prin-

ciples on which all life is built and sustained.

When we look for the use that Jesus made of the unlimited "authority over all flesh" that was given Him, so that He might give eternal life to His disciples, we find, "I have given them thy word." Eternal life, then, consists in the power to grasp and hold and give expression to the principles of Truth. Once we know these principles we know what it really is to live, and we begin to live in a deep, full sense that we have not dreamed possible. This is the life triumphant, in which we triumph over the death of early hopes that have gone unfulfilled, over the loss of ideals that we did not know how to attain, over the death of our first faith in a literalism that we could not understand but that we felt obliged to accept. As the words, "He is risen, even as he said," ring through our minds and hearts, they ring true, for our own experience echoes them.

QUESTIONS

1. How did Jesus triumph over death?
2. What is the metaphysical meaning of the angel's announcement, "He is not here"?
3. What is represented by the angel who rolled back the stone from the door of the tomb and sat upon it?
4. Does the miracle of resurrection in nature bear proof of the preservation of identity?
5. How do we determine our own destinies?
6. What is the important thing for us to do now in connection with eternal life?

****

Lesson 2, April 12, 1953

UNITY SUBJECT—*From Self-Will to Divine Will.*

INTERNATIONAL SUBJECT—*Paul Becomes a Christian.*—ACTS 22:3-16.

3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

4. And I persecuted this Way unto the death, binding and delivering into prisons both men and women.

5. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished.

6. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11. And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus.

12. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,

13. Came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him.

14. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.

15. For thou shalt be a witness for him unto all men of what thou hast seen and heard.

16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.

GOLDEN TEXT—*I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.*—Phil. 3:8.

SILENT PRAYER—*I train my mind to hold the thought of God always before me.*

The story of the conversion and work of Saul of Tarsus fills a large place in Biblical history. His Epistles and the Book of The Acts, which tell of his work, form at least a fourth of the New Testament. In metaphysical symbology Saul represents the human will. The will must be dealt with in every movement, because it is the very essence of self-consciousness. In all permanent character building the action of the will is based on understanding. These two faculties are the Ephraim and Manasseh of Scripture, whose allotment in the Promised Land was in joint ownership. Ephraim represents the will, which takes precedence over the understanding.

The zealous person is a strong-willed person, but in some cases his will is greater than his understanding. Such a person has an intolerant mind. Before his conversion Saul was intolerant of the Christians and was their persecutor. To understand any subject clearly, it is necessary to hear both sides, or to look at the subject from more than one angle. Prior to his conversion Saul had not really heard the Christian viewpoint. His prejudice against it had dulled his perception of its truth. On the road to Damascus a great light of understanding came to him when he heard the inner voice questioning the

righteousness of his course. His attendants heard no voice, although they saw the light that surrounded Saul. They were not blinded by it, as he was, but were able to lead him into Damascus.

Saul recognized the voice of Truth in his own mind, and he was immediately obedient "unto the heavenly vision." The individual Saul typifies the will in its personal dominance. After the discovery that there is a wisdom greater than that of the personal will his name was changed to Paul, which means "little." The character of Saul was converted from that of the violent persecutor of things spiritual to that of a devout and obedient champion of the humble Christ. His zeal remained unchanged. He merely transferred it to his new allegiance.

It should not be inferred that the will is weakened by conversion, for it is made stronger in every respect. Acting in harmony with divine law, its work is silent, and to the superficial onlooker the will seems "little." Saul was very active in suppressing the early Christians; he carried the authority of the mighty Sanhedrin with a zealous and cruel hand because of lack of real spiritual understanding. But when conversion came he went forth as one of the persecuted ones—with a price upon his head. He was a very small figure, viewed from the standpoint of the mighty Sanhedrin of that day, but the Jews of Thessalonica later accused him of turning the world upside down, which in itself, was a worthy tribute. Succeeding centuries have proved how great was his work in persistently planting the gospel among the Gentiles. Even so, the silent work that we are now doing on the inner planes of conscious-

ness may seem quite insignificant, but we should not allow ourselves to be deceived. "Whatsoever a man soweth, that shall he also reap."

Saul was sincere, and his sincerity opened the way to the Christ Mind. A Roman Jew, he had an ideal of absolute justice, which he undertook to express in terms of the religious custom of his time. When Saul's ideal of justice was executed upon the Greek Christian Stephen the reaction of Stephen gave Saul much to ponder and decide. Immediate understanding was impossible for him because of the impetus of his mistaken zeal. But when conversion came to Saul he received spiritual baptism just as surely as did the apostles in the "upper room" at Jerusalem. The opposing thought that Saul had built up in his consciousness, by exercising zeal without love, made the descent of the Holy Spirit into his life appear at first a hard condition rather than a blessing. The power of the Christ presence was so intense that he could not assimilate it, and the Lord sent him a healer in the person of Ananias. Ananias helped him to equalize the tremendous spiritual energy that had descended suddenly into his mind and body.

Christ is still in our midst, pouring out His Spirit into chosen vessels. It is not necessary for the light to come to us in the blinding flood that it came to Saul. His was an emergency case, and his experience was, like his religious zeal, very forceful. The Christians of Damascus knew of his approaching visit and its purpose and were, no doubt, praying earnestly to be delivered from his mistaken zeal and intolerance. The answer to their prayers for deliverance

was Saul's conversion. The influx of spiritual understanding into a person's mind may come like the still dews of quietness, distilling so quietly that its action is not observed. But the effect will be seen and felt in a new state of mind and body.

QUESTIONS

1. Why must the will be dealt with in every movement or exercise?
2. What is the significance of the changing of Saul's name to Paul?
3. Is the will weakened by conversion? How is it affected?
4. What opened Saul's way to the Christ Mind and to baptism by Spirit? Why did this experience at first seem a hard one rather than a blessing?
5. How does conversion come to most persons? Is it less complete for its being unobserved?

,,,,,,,,,,,,,,,,

Lesson 3, April 19, 1953

UNITY SUBJECT—*The Reclaiming of the Unregenerate Mind.*

INTERNATIONAL SUBJECT—*Paul Becomes a Missionary.*—Acts 11:25, 26; 14:8-20.

25. And he went forth to Tarsus to seek for Saul;
26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.
9. The same heard Paul speaking: who, fastening his

eyes upon him, and seeing that he had faith to be made whole,

10. Said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11. And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13. And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

14. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is:

16. Who in the generations gone by suffered all the nations to walk in their own ways.

17. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

GOLDEN TEXT—*We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech* you *on behalf of Christ, be ye reconciled to God.*—II Cor. 5:20.

SILENT PRAYER—*I willingly open my mind to new ideas that add to my understanding of Truth.*

The grace of God is made manifest in more than the religious nature. It enlarges our lives wherever it is seen. Barnabas undertook to turn it into channels of effectiveness in the Gentile converts to Christianity. United with grace, purposefulness becomes effectual. This rare combination lends charm to life and crowns man's efforts with success in his chosen field.

Barnabas reveals a still rarer combination—that of goodness, the Holy Spirit, and faith. Unaided, he added many disciples to the original number in Antioch. When the zealous efforts of Paul were added to his labors the church in Antioch grew into a definite organization, and the disciples there became known as Christians. With Paul added to the teaching force the illumined will was brought to bear on goodness, the Holy Spirit, and faith. These four qualities in action cannot fail to attain success.

Today we believe that the whole of our nature, including the body and the emotions, is innately spiritual and will manifest perfection as we know Truth and live it. Therefore, we declare words of Truth in every phase of mind and body. Paul, in a pagan country, bespeaks this fact.

We sometimes find within ourselves states of consciousness that have been inherited from the human side of parentage—for example, the belief in inefficiency. This belief is symbolized by the man who was "impotent in his feet, a cripple from his mother's womb, who never had walked." The in-

efficiency was in the feet, and the feet are typical of that phase of the understanding which comes in touch with earthly conditions. The region in which Paul and Barnabas are represented as preaching is the wild, uncultured Lycaônia, which means "wolf-land." The people of this country were nature worshipers, passionate and emotional. When Paul healed the lame man by fixing his eyes upon him and telling him to stand upright the people at once cried out that the gods had come down to earth in the form of men. They called Paul Mercury; they called Barnabas Jupiter. They prepared a sacrifice of oxen in honor of these two men.

In the subconscious regions of our own minds inherited thoughts hold some of the natural functions in abeyance. These thoughts, when released by the word of Truth, liberate waves of emotion, which are not always wise or stable. The judgment of the emotions is not dependable. The emotions pour out a flood of praise and adoration one moment and a whirlwind of censure the next. When they are not trained and established in divine understanding they are moved by every passing thought. The Lycaonians wanted to offer sacrifices to Paul and Barnabas as gods from heaven. But when the jealous Jews from Antioch made charges against them, the Lycaonians turned about, stoned Paul into insensibility, and dragged him out of the city.

The lesson from this incident is that we should watch our emotions. The great uplifts that come to us in moments of spiritual illumination are not miraculous. We are simply developing the inherent powers of our being.

To cultivate stability and poise of soul, we should not allow ourselves to be blown about by every wind of doctrine. We should quietly and dispassionately weigh our every thought in the balance of our higher understanding. The powers of our being are not attributable to some outside source. "Why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God."

In meeting seeming opposition, either within ourselves or in the outer world, we should always remember that resistance is not of Spirit; opposition arises from the personal, that which lacks true understanding. By keeping our vision steadfastly in harmony with the one Presence and one Power we shall cause adversity to disappear and bring about freedom of the whole man. As our consciousness is thus clarified, these same principles become applicable in our outer lives.

QUESTIONS

1. What practical benefit do we receive by developing grace and purposefulness?
2. What truth does Paul speak in a pagan country?
3. What states of consciousness in us are symbolized by the man who was "impotent in his feet"?
4. What relation do the impressions in the subconscious mind have to bodily functions?
5. How are the emotions sometimes set free? How should they be dealt with? Can they be depended on?
5. How is opposition overcome?

,,,,,,,,,,,,,,,,

Lesson 4, April 26, 1953

UNITY SUBJECT—*Speaking Truth in Love.*

INTERNATIONAL SUBJECT—*Paul Faces Opposition.* —ACTS 18:1, 4-16.

1. After these things he departed from Athens, and came to Corinth.

4. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5. But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

6. And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:

10. For I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

11. And he dwelt *there* a year and six months, teaching the word of God among them.

12. But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment-seat,

13. Saying, This man persuadeth men to worship God contrary to the law.

14. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you:

15. But if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters.

16. And he drove them from the judgment-seat.

GOLDEN TEXT—*We bear all things, that we may cause no hindrance to the gospel of Christ.*—I Cor. 9:12.

SILENT PRAYER—*When I express the love of the Christ the living essence of Truth is distilled in my heart, and I know God.*

The departure of Paul from Athens and his entry into Corinth furnish us with symbols that are well known to the metaphysician. The word of Truth (Paul) first gains entrance to the mind through the intellect (Athens) and afterward through the heart (Corinth), where it arouses love. Corinth ("ornamentation, beauty") was a center for the worship of Venus, the pagan goddess of love.

The intellect is one feature that distinguishes man from the rest of animal creation. As such a mark it is a Godlike attribute. However, not all Truth can be discerned through the intellect. Paul, who represents the word of Truth, left Athens (the intellectual center) after a short stay of futile reasoning with the Athenians. He then entered Corinth, the love center in consciousness.

Paul reasoned with both Jews and Greeks in Corinth. The Jews represent our established religious thoughts and systems of worship and the Greeks our intellectual reasonings. Neither of these is able to hear Truth, which is founded in love. The love of Christ cannot be communicated to man through a system of worship or through intellectual reasoning. Any attempt at this type of communication stirs up confusion and discord in certain realms of our nature. Wherever Paul went to speak the word of Truth,

his first thought was for the Jews, and his first care was to find a synagogue. Yet the Jews, in every place, were the first to vex and harass him, and often they incited the multitudes to do him bodily harm.

To live a life of abundant peace and satisfaction, we need to speak Truth in love. The world's way of speaking, without love, what it esteems to be Truth leads to hatred and bitterness. Elymas, the sorcerer, learned the full meaning of Truth without love, as did also Ananias and Sapphira. Love softens the full force of Truth and makes it safe for us.

Jesus knew how to speak Truth in love. When James and John, in their ambition to occupy the chief places in His kingdom, incurred the indignation of the other apostles, Jesus excused them by citing those whose influence controlled them. His action brought the attention of the other apostles back to their own duties at once. Each apostle was responsible for his own consciousness, and this is the field on which he was to expend his time and effort.

The word of Truth has free expression in us when we are under the influence of exalted thoughts. "When Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ." When fired with perception from on high (Silas), with zeal (Timothy), and with the fervor of the soul (Macedonia), Paul (the word of Truth) is pressed to proclaim that the I AM is the saving power. When Truth meets with opposition the word is lacking in love. Paul "shook out his raiment and said unto them, Your blood *be* upon your own heads; I am clean:

from henceforth I will go unto the Gentiles." And he went into the house of Titus Justus, which was next door to the synagogue, and taught there. Titus Justus was evidently a Roman.

One translator of the text (Lamsa) renders this verse: "And he departed thence, and entered into the house of a certain man named Titus, a devout man whose household had joined the synagogue." In order to cleave to the Christ we do not have to make a radical change in our manner of thinking or living. We may be next door to our old established religious views, yet hold fast to the new understanding. We do not go back to the old or run away from it. The old must come to us—as Crispus, ruler of the synagogue, went to Paul—purified and made over in the Christ likeness, before our entire being is encompassed by Truth.

Opposition and dissension tend to discourage a worker from continuing his undertakings. The Christ Spirit revives and encourages him to hold to his appointed course. While in Corinth, Paul had a vision in a dream that led him to go on with his work there. The consolation and encouragement it gave him indicate the fulfillment of the law of Truth in its work of regeneration.

The follower of the Christ who works in an adverse atmosphere or environment has one rock of defense on which he may stand unmoved. This rock is the Christ consciousness.

Although the ruling thought in consciousness (Gallio, "one who lives on milk") may be entirely intellectual, with no taste for spiritual things, it may, nevertheless, be impartial and in this sense tolerant.

Gallio, the proconsul of Achaia, refused to intervene and pronounce judgment in the attack of the Jews upon Paul. The Jewish law meant nothing to Gallio, and he declined to exercise jurisdiction over matters involving differences of religious opinion, which he thought each man should decide for himself.

In matters of morals and the public welfare accredited officials should assume responsibility for action. In matters of inner conviction, each person must be his own judge.

QUESTIONS

1. What is the symbology of the entrance of Truth into the mind through the intellect and thence into the heart?
2. What is the significance of Paul's going to Corinth to preach?
3. What do the Jews and the Greeks represent, respectively?
4. How can we live at peace and with satisfaction to ourselves?
5. Does the giving of our allegiance to the Christ entail a radical change in our manner of thinking or living?
6. What firm foundation undergirds the one who holds to the Christ in an adverse atmosphere or environment?

No man can become a saint in his sleep; and to fulfill the condition required demands a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires preparation and care.—HENRY DRUMMOND

Silent UNITY

Steadfastly proclaiming my unity with the Christ Mind, I am guided in my thinking by divine illumination.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over.

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

MANY YEARS AGO I received great spiritual help from Unity. I used the prayers sent to me for my young daughter and myself. My daughter was very ill at the time, but I thank God that she is alive and well today; and I thank Unity for the great help given me.

Late in the year of 1950 I became very ill. I had become careless and had not kept on with the Unity teachings. I was in great physical and mental distress, and was told later that I was not expected to live.

While boarding at a private home waiting to get into a rest home, I was looking over some of my personal papers and came upon some of the old Unity literature. I started studying again and began to improve in health. I believed and prayed with faith, and eventually was healed. Today I am 78 years old, well, and thankful.—*Mrs. G. D., Massachusetts.*

YOU WILL REMEMBER that I had a stroke in January 1950. I asked you to pray for my healing. Thanks to God and you, I am completely well and working without any ill effects. I could not walk or use my

left side for months. Now I am completely normal.

Thanks again for your prayers and all the help you have given me.—*Mrs. H. C., New Mexico.*

SOME TIME AGO my husband wired asking you to pray for me when I was stricken suddenly and without warning while at work. The diagnosis revealed that I had thyroid trouble.

God graciously and abundantly answered our prayers and yours, for my recovery was miraculous. The doctors could not understand how or why.

It is wonderful that we have Unity to help and turn to, because in times of such great stress and confusion we cannot always think clearly and know just what to do. We both join in sending you our sincere "thank you" and we ask God's richest blessings on all workers in Unity.—*Mrs. J. S. McD., California.*

,,,,,,,,,,,,,,,

Hearken unto Me

TWICE I HAVE asked you to help me pray for a bank job. That job never came to pass, but just a week ago one came to me that I couldn't have dreamed up. Ceramics have been such a hobby of mine, and now I am a china paint decorator in a growing ceramic factory. The wages are very good to start.

Once again this has definitely proven that we are not to pick what will happen, but just open our minds and hearts to receive the bountiful good that God is preparing for us. I am so thankful.—*B. K., California.*

ONCE AGAIN our prayers have been answered. We looked for a home for six months and finally found

one for rent in a nice neighborhood. We didn't want to buy at this time. However, a week later the landlady called us, saying that they had decided not to rent the house.

I held the thought, "divine power goes before me and prepares the way." I knew there was something better for us. Just a week later we found a new three-bedroom ranch house, just what we wanted, and within our price range. Thank you Unity friends for your prayers.—*Mrs. M. L. Mc L., Nebraska.*

WE CANNOT BEGIN to tell you how grateful we are for your prayers for us. Things are really working according to the divine plan. We desired to return to our native state, and prayed to be guided and not make a mistake. Everything seems to be "clicking" right into place.

My husband finished the work he was doing, which left him free for a few days to help me pack. That day I received a telegram from a friend asking me if I would be interested in her apartment. The rent on the apartment and the cost of moving our furniture were both much lower than we had anticipated.

We are so happy with the great results from your prayers with us and for us. With deepest gratitude. —*Mrs. A. R. M., Texas.*

My Help Cometh from Jehovah

I THANK YOU for your help and God bless every one of you every moment of the day, for the great peace you bring to so many of us through your publications.

Each paragraph is too precious to forget; each book so filled with beautiful thoughts that one feels that all the world should hear the messages and would, therefore, be a better and more tolerant place in which to live. Sincerely.—*Mrs. A. L. H., New York.*

ENCLOSED FIND a dollar for renewal of UNITY. Just had to add a note to tell you that for over twenty years your magazines and teachings have been a joy and inspiration to me. I have had so many demonstrations of healing and of other instances of divine help that it would take pages to tell of them.

Just last week my daughter came home on a visit from Montana where she is now living. She found the tenants in her house planning to move out without notice and break a year's lease. We put it all in God's hands and Monday morning when she went out to see them they had reconsidered and were going to stay. Their whole attitude was so changed and we truly felt we had received a blessing.

Thank you and God bless you for Unity.—*Mrs. H. L. B., Washington.*

Father, I Thank Thee

SO MANY WONDERFUL things have come to me these last few months that I hardly know where to begin. First, and best of all, is the safe return from Korea of my son and his friends. I had written you asking that their names be put on your prayer list.

In a letter to his father, a letter that I did not see until after he returned, my son told of his first terrible battle, how his buddies all around him were being killed and wounded. At the end he said, "Dad,

I know it was our prayers, yours, mother's, and mine, that kept me alive that awful day." He carried a card with the *Prayer for Protection* with him at all times. I also carried one with the 91st Psalm on the reverse side. I repeated them over and over when worry and fear threatened to overcome me.

Each time a beautiful letter from you arrived, filled with encouragement and steadfast faith, I was able to take a firmer grasp on my own faith. There are no words with which to express my deep gratitude.—*E. D., California.*

SINCE studying Unity my life has been so much richer. I have prospered in mind and body and I always have plenty for every need. (Thank You God) and I thank you Unity friends for your prayers.—*Mrs. J. D., Michigan.*

Give unto the Lord

THE INCLOSED MONEY order is in appreciation of our many blessings and we are happy that we are able to help, even in a small way, with the wonderful work you are doing.

This is our tithe. The marvelous thing that we have learned through tithing is that we no longer feel a sense of lack. We take our tenth out of our earnings and lay it aside for the Lord. Yet we live as well or better than before and do not feel that we are deprived of any good thing we may wish. It is a sort of freedom feeling.

God bless you all for your unselfish love for so many troubled souls. Sincerely.—*Mr. and Mrs. J. H. F., California.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6104 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Unity, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Anna Morse, 144 Athol
Pacific Palisades—Sue Sikking, 831 Via De La Paz
Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 306 Brookside
Richmond—Winifred Deming, 1125 Nevin
Riverside—Wm Schneider, 3940 8th
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Mary Scully & Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—F Robinson, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Taft—Della Shutts, 402 Monroe
Van Nuys—Mary Hider, 14416 Victory; Vera Stenen, 5745 Woodman ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eagles Hall
Whittier—Louise Newman, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
Hartford—Faith Cornwall, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 B'way
Delray Beach—Frances Jarrell, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Meyers—Ann Werner, 829 1st st
Hollywood—Nora Campbell, 211 Morse Arcade
Jacksonville—Wm & Bonnie Grenson, Lomax at May
Lake Worth—Maud Guitteau, 9 S Dixie hgw
Miami—John Baughman, 158 NE 4th
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden

Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Ethel Maguire, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, YWCA bldg
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Strahle, Claypool Hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Womans' League
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Olsa Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 N 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 207 Feger bldg
Memphis—Unity, 1911 Madison ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Park Log Cabin
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Dan Gunderson, 701 6th ave

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 1136 W Madison
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 175 King
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2249 Yonge
Winnipeg—Edna Bowyer, 360 Young

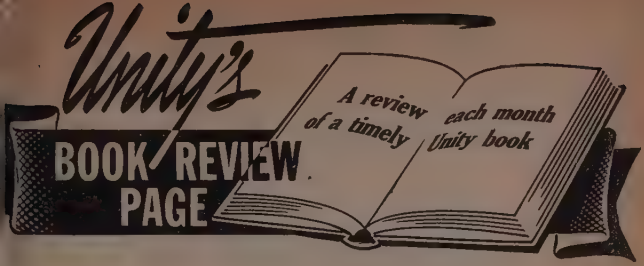
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington, 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



God Is the Answer

By Dana Gatlin

"God can and will bless you! Rely on Him with all your heart and He will clear the road for you!" These words from the Foreword of *God Is the Answer* are the essence of Dana Gatlin's message. She tells us that it requires daring to trust God fully, to claim Him as the Father, to have unshakable faith in His glorious promises in the face of time-honored fears and adverse appearances.

Tension, irritability, doubt, fear—all these conditions indicate that we are not trusting God completely. "Dare to lift your mind up to God," the author bids us. "Behold the Truth of God, His flawless and undeviating perfection, and have the courage to claim it as your own. . . . Dare to turn to God and claim His glorious wholeness!"

To anyone who reads *God Is the Answer* Dana Gatlin shows that with God all things are easy, and she presents easy-to-follow explanations in the twelve inspiring chapters.

(God Is the Answer, bound in handsome black Keratol, is priced at $1 a copy.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore	1.00
	More Wonderful You, A	1.00
	New Ways to Solve Old Problems	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Directions for Beginners — *Spanish*	.10
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Six-Day Healing Practice, A	.25
	Truth Ideas of an M.D.	1.00
	You Can Be Healed	1.00
For the Home	You and Your Child — *French, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Finding the Christ — *Russian, German, Swedish*	.10
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Book of Silent Prayer	.50
	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00
	Teach Me to Pray	1.25
	Thank You, God	1.25

Greeting Booklets

Challenge of the Dawn	.10	Land Is Bright, The	.10
Daily Resurrections	.10	Mental Equivalent, The	.10
For Thy Benediction	.10	Preparation for Easter	.10
Gift of Immortality, The	.10	Sanctuary	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Good News, The	.10	Stream of Life, The	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS from UNITY

Coming Events of Interest At Unity School

The many activities scheduled at Unity School this year will offer Unity students, teachers, and workers opportunity to attend classes, retreats, and conferences. The following is a chronological list of these events:

March 29 to April 4—Unity Easter Retreat
April 13 to May 8—First Term of Training School
May 18 to June 12—Second Term of Training School
June 15 to 19—Teachers' Postgraduate Course
June 22 to 25—Unity Ministers' Association Conference
July 2 to 7—Youth of Unity Conference
July 12 to 18—Unity Summer Retreat
July 26 to August 1—Unity Vacation Retreat
August 10 to September 4—Third Term of Training School
September 14 to October 9—Fourth Term of Training School
October 18 to 24—Unity Fall Retreat
November 1 to 7—Unity Harvest Retreat

Golden Jubilee Year of Unity Society

This is the Golden Jubilee Year of the first Unity center ever to be established—Unity Society of Practical Christianity in Kansas City, Missouri. This center was founded by Charles and Myrtle Fillmore and a few of their students in 1903, just fifty years ago this summer.

At that time the group was incorporated under the name of Unity Society of Practical Christianity and held its meetings in a rented brick cottage at 1315 McGee Street. Other phases of the work be-

gun by Charles and Myrtle Fillmore, which were known then as Unity Tract Society and Society of Silent Unity, occupied the same little cottage.

As the Sunday-morning attendance increased, a meeting place, called Arlington Hall, was rented in the neighborhood for the Sunday-morning services. Three years later, Unity Society moved into its first permanent home, a stone-and-brick building erected by the Society at 913 Tracy.

Today the home of Unity Society is Unity Temple, which, with the prayerful support of faithful friends all over the world, was completed in 1950 at a cost of more than one million dollars. Of the total amount, 65 per cent has already been paid. The Temple is at 707 West 47th Street, in the Country Club Plaza district.

Unity Society of Practical Christianity in Kansas City, Missouri, asks all its friends, near and far, to join in special prayers and blessings for the Temple to the end that in this Jubilee Year of 1953 it may be dedicated, entirely free of financial obligation, to the service of God as a center of spiritual understanding for all who seek the Christ way of life.

Unity Training School Begins April 13

Each year the Unity Training School offers intensive training to those who are eager to learn more of the Truth teachings. And teachers as well as students receive much inspiration from participation in the Training School, as shown by this letter from one who taught in last year's session:

"It has been a great privilege to teach in the Unity Training School. I have enjoyed every moment just as I

always did when coming there as a student. This has been one of the richest experiences in my life, and I feel sure that our work in the center will greatly benefit from what I have to share

with the members as gifts from this great school.

"As Unity School grows more beautiful day by day, so may the beauty, the wisdom, and the love of God in-

crease in all who are representatives of Unity. Please accept the inclosed gift in loving appreciation for a glorious vacation."

The first term of the Unity Training School this year is scheduled for April 13 to May 8. If you desire further information regarding this term or any of the three other terms to be held in 1953, write to the Registrar, Unity Training School, Lee's Summit, Missouri.

"Do You Really Want to Be Happy?"

This question was asked by the Unity office manager in a recent talk to the Publishing Department workers. She stated that we have control over our lives and have a choice whether we shall be happy or unhappy.

"Perhaps you don't see much to be happy about," she said, "but it is up to you. You can have either riches or poverty; you can have either sickness or health. You can make excuses and blame someone else for your unhappiness, but that doesn't make it true."

She said that if we sincerely want happiness in our lives and want it persistently we must not dwell on the things that make us unhappy. If we really want happiness, we must decide to make other persons happy. The way to give happiness to others is not merely by sending gifts or cards, but by giving something from our hearts—our sincere desire for their happiness.

Unity Greeting Booklets Are Appreciated

More and more Unity stu-

dents and friends are sending Unity Greeting Booklets as timely remembrances, and we receive an ever-increasing number of letters in appreciation of our booklets. One of

our friends in Florida writes:

"This letter from an elderly friend to whom I sent *Preparation for Easter* made me so happy that I want to quote a part of it here, so you will know how much good you are doing everywhere and constantly. She says: 'Many, many thanks for the little booklet *Preparation for Easter*. It came at a crucial time when G——, [her sister] was very upset, but I read the booklet, and one of the statements that made a profound impression on me was, "Do not cross your bridges until you come to them." So we calmed down and now have a solution to the problem.' "

Preparation for Easter is one of the Unity Greeting Booklets recommended for Easter giving. The complete assortment of twelve is:

The Stream of Life (new this year), *The Challenge of the Dawn, Daily Resurrections, For Thy Benediction, The Gift of Immortality, God Is Blessing You Now, The Good News, The Land Is Bright, The Mental Equivalent, Preparation for Easter, Sanctuary,* and *The Song of Life.*

Unity Greeting Booklets are 10 cents each, or twelve for $1, and come with attractive Easter envelopes requiring only 2 cents postage.

"The Peaceful Benediction of Unity Farm"

Many of our friends write to us in appreciation of their visits to Unity Farm, but because this letter is especially interesting, we wish to share it with our readers:

"Last summer, three months following the tragic death of my sister, we brought her four youngest children (ages 9 to 15) to spend a few weeks with us in Kansas City. They were farm children who had never visited a city, and we thought they would enjoy some of the many outstanding points of interest.

"On our return from a sight-seeing tour I asked one of the children what was most impressive about our city, and the 'spokesman' informed us, 'We've already talked it over, and we all like Unity Farm best.'

"While attending a Unity band concert, little nine-year-old R—— sat silently for a long time, then turned to me and said, 'It feels good.' When I asked her what did, she replied, 'I don't know.' But I did—the child's saddened heart did not appreciate the glamour and noise of a city; it was the peaceful benediction of Unity Farm that made her feel good."

"The Packing-Box Family"

Ever since "That Heavenly Jeep," a serial by Rebecca K. Sprinkle, appeared in *Wee Wisdom* magazine last year, children and grownups alike have written us praising the story for its charm and character-building value.

Now *Wee Wisdom*'s editors are happy to announce a new serial by the same author, entitled "The Packing-Box Family," which will begin in the May issue. This serial tells the heart-warming story of a minister's family, the Fredricks, and the problems they face when the father receives a call to a church in another town.

In the story Harriet Fredricks, a girl of eleven, learns that when she accepts disappointment cheerfully rather than struggling against it everything turns out for the best. Besides being delightful and exciting reading for boys and girls, this story has a very practical message.

Wee Wisdom magazine is an ideal gift for any boy or girl. Every issue contains a wealth of absorbing stories, fascinating activity departments, and appealing illustrations. Parents and teachers rely on *Wee Wisdom* to provide constructive entertainment and pleasure-filled instruction.

A subscription for *Wee Wisdom* will bring twelve appealing issues to your favorite boy or girl—a whole year's enjoyment. Send for a subscription now, so that your boy or girl will receive the May issue—and the first installment of "The Packing-Box Family." *Wee Wisdom* is priced at $2 a year.

Unity SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"MORNING *Blessings*"

"Morning Blessings" is the name that one listener has given to the "Unity Viewpoint" radio programs. She adds in her letter that the programs are "inspiring and life-giving."

Since Unity School's first broadcast in 1922, many letters of praise have been received. Here is part of another letter, which sums up very well the feeling listeners have for "Unity Viewpoint": "Why do I listen? I do not know whether I can explain exactly. Of course, I listen primarily for the help it gives me—the new outlook and the uplift it brings. Although I can get these from my Unity books and magazines, sometimes the reading seems impersonal, while on the radio I have the voice of a friend explaining, counseling, and discussing points of the Truth teaching. To a beginner in the study of Truth it brings the heart-warming assurance that you at Unity are real people."

"Unity Viewpoint" brings people especially close to the Unity workers, because the Radio Department of Unity is located at Unity headquarters on the third floor of Unity Tower. Perhaps the beautiful hills and woodlands of Unity Farm lend some of their peace to the program—many persons have written to us of the wonderful calm they feel while listening to it.

"Unity Viewpoint" is now broadcasted over more than thirty stations in the United States, Australia, and Puerto Rico, and its listeners number more than three million. Consult your local newspaper for the time and station of the broadcast in your locality, or write to Unity School for a free radio schedule.

UNITY SCHOOL OF CHRISTIANITY

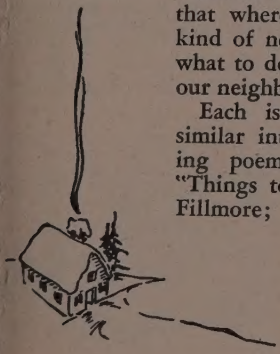
LEE'S SUMMIT, MISSOURI

WHAT KIND OF *Neighbors* HAVE YOU?

Millie Kramer paid little attention to her neighbors in the large-city tenement into which financial difficulties had forced her to move. There was little of value in her poorly furnished apartment except the beautiful cameo brooch that had belonged to her mother. When the brooch disappeared Millie immediately suspected the old woman who lived alone across the hall. Seething with indignation, Millie stood in front of her neighbor's door with her hand ready to knock when something stopped her. It was as though a hand pulled her back and a voice within her said: "No! No! There is a better way!"

Millie did not knock, but returned to her apartment and sat for a time, trying to think clearly. During her meditation she learned a valuable lesson in getting along with her neighbors.

In her article entitled "Neighbors," which appears in the May 3 issue of *Weekly Unity,* Myrtle Shay uses this incident and several others to illustrate the effectiveness of kindness in human relations. She promises that wherever we are, we can have the kind of neighbors we prefer and tells us what to do to improve our relations with our neighbors.



Each issue of *Weekly Unity* carries similar interesting Truth articles, inspiring poems, plus the regular features "Things to Be Remembered," by Lowell Fillmore; Silent Unity's message; "Responsive Service"; and accounts of answered prayer in "Because Someone Prayed." A year's subscription for *Weekly Unity,* fifty-two issues, is only $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Help YOURSELF AND OTHERS

"How I wish I could help him!" you say of a friend who is facing a health or prosperity difficulty. There is a way for you to bring new light into this friend's life and, at the same time, to increase your own spiritual understanding!

Unity's Prosperity Bank plan is the way. Not only does this plan offer opportunity for you to save conveniently for UNITY gift subscriptions for this friend and others, but it also increases your own prosperity consciousness and opens the channel for more good to come into your affairs.

Send for a Prosperity Bank, follow the daily drill for seven weeks, meditating on the prosperity thought as you deposit your offering in the bank, and bring added blessings to yourself and your friends.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-4-53

FOR MOTHER'S DAY—

a book by the "Mother of Unity"

Letters of Myrtle Fillmore is the gift of perfect taste for that special someone you always remember on Mother's Day—your mother, your wife, a relative, a special friend. *Letters of Myrtle Fillmore* is a volume of inspirational messages from the pen of Unity's beloved cofounder, Myrtle Fillmore.

A Mother's Philosophy of Life

Letters of Myrtle Fillmore contains extracts from letters that Mrs. Fillmore wrote to those requesting her counsel on problems of everyday living. Every paragraph breathes the love and understanding of a great spirit that reached out in an attitude of helpfulness to aid all who sought her advice and co-operation. Many enthusiastic readers have written to us in praise of the book. One of our friends in Morocco said; "I love Myrtle Fillmore's letters. They are filled with the wisdom that alone a great understanding of spiritual truths can bring, and they are beautiful as well."

Letters of Myrtle Fillmore is a most appropriate gift for Mother's Day, and by giving this book you will bless and inspire the person who receives it. Mother's Day is May 10, so why not send your order soon for the copies you will need.

Letters of Myrtle Fillmore, in attractive black Keratol binding, is priced at $1 a copy.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The Quiet Hour

Out of the peace and quiet of an hour
Alone with God may come a wealth so great
That any heart can find a hidden power
Undreamed of hitherto: the power to wait
His blessed will, or power to rise and go
Into a hard-pressed battle for the right;
Or it can give the impetus to grow
Out of hindering darkness into the light.
As Christ Himself felt deep and vital need
Of many a quiet waiting while alone
With God the Father, who has food to feed
All hunger that the heart has ever known;
So we should seek Him, day by passing day,
In the deep solitude of some still place,
And learn from Him the high and holy way
Of peace and patience, charity and grace.

—*Grace Noll Crowell*